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# INTRODUCTION

## TO THE

# COMMENTARY ON THE VEDAS

—Swami Dayanand Saraswati

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INTRODUCTION TO THE COMMENTARY ON THE VEDAS.

BY SWAMI DAYANAND

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# पुस्तकालय

## गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या ........... आगत संख्या...........

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

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# INTRODUCTION

TO

# The Commentary On The Vedas

04474

BY

## Swami Dayanand Saraswati

गौड़ धर्मदत्त
स्मृति संग्रह

पुस्तकालय
पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

*Translated From*

**THE ORIGINAL SANSKRIT**

BY

**Late Lamented Pt. Ghasi Ram, M.A., LL.B.**

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## TRANSLATOR'S PREFACE.

It is with great misgivings that I am sending out this Translation of Swami Dayanand's great work 'An Introduction to the Commentary on the Vedas' into the world. I am fully cognisant of the defects of this translation and it is in the hope that its shortcomings might prove an incentive to some abler worker to bring out a better translation that I have consented to publish mine.

Swami Dayanand wrote the Introduction to his commentary on the Vedas in Sanskrit and left the work of its vernacular rendering to his Assistant Pandits. It is a pity that the latter did not perform their duty faithfully, and took undue liberty with their text. I have, therefore, translated the Sanskrit portion only and have paid no attention to the vernacular rendering except in one place where the original itself referred to it.

A considerable portion of this translation appeared sometime ago in the Vedic Magazine edited by Principal Ramadeva of the Gurukul, Hardwar, and it has been reproduced here with his kind permission.

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## PUBLISHER'S NOTE..

I feel pleasure in placing into the hands of the general public the 2nd Edition of 'Rigvedadi Bhashya Bhumika.' It was long since the first Edition of the book was out of stock. There was a great and insistent demand of the book in India and abroad, and it was incumbent on the Sarvadeshik Arya Pratinidhi Sabha to meet it. The Sabha, took up this work with the concurrence of the Arya Pratinidhi Sabha U. P., wherein the rights of its publication vest.

I hope that this Edition will soon be exhausted and the Sabha enabled to bring out new Editions in quick turns. Any suggestion relating to the improvement of the translation and printing will be much appreciated.

*Shraddhanand Balidan Bhawan*
*Shraddhanand Bazar, Delhi.*
17-6-58.

**Ramgopal**
General Secretary

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## TRANSLATOR'S INTRODUCTION

The movement of relegious and social reform inaugurated by Swami Dayanand Saraswati to which he gave the name of the Arya Samaj has spread fast and far and wide. It counts its adherents by the thousand and the hundred thousand. It is an India-wide movement. Its activities are varied and wide-spread. Look to that unique institution, the D. A. V. College of Lahore, a rare monument of self-help and self-sacrifice, or to the more unique, although much younger, institutions, the Gurukulas near Hardwar and at Vrindaban, the bold and great attempts to spiritualise and nationalise education, and you will be surprised to see how much the Arya Samaj has accomplished in the domain of education. There is, in fact no movement for the amelioration and regeneration of the great Aryan people in Upper India in which you do not find the Arya Samajists in the forefront. It has established and is running many orphanages, it has studded the country with Aryan Boys' and Girls' Schools. It has got a well equipped Women's College at Jullundhar and Kanya Gurukulas at Dehradun and Hathras. It has its own depressed classes mission and has raised thousands of down-trodden social *par ahs* to the status of the higher classes without ostentation and advertising. The caste-ridden and priest-ridden Hindus have been knocked out of their sleep of centuries and have been amazed beyond description to see its onslaughts on their hoary institutions of caste and priest-craft It has emancipated women and brought comfort and happiness to the child-widows of which they were deprived by a cruel custom. But the greatest of its triumphs lies in the renovation and rejuvenation of the Vedic Dharma. Its educational and social reforms are only a corollary of the great problem of religious reform. The chief mission of Dayanand was neither to establish colleges and schools, orphanages and homes for the widows, nor to initiate

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movements for bettering the lot of the unfortunate *Shudras*, nor yet to abolish the present caste-system and to uproot the concomitant evils. His great work was to give back to the world the Vedas, that ancient treasure-house of Divine wisdom. Like the Vedic Indra—the Sun—for he was an *Aditya Brahmachari*, and *aditya* means the Sun, he chased the clouds of ignorance and superstition which for centuries upon centuries had concealed the light of true religion, and once more killed the great demon of darkness, Vritra. He had taken a long and deep draught at the perennial spring-head which had quenched his thirst and filled his soul with indescribable peace. He had wandered long and far in the gloom before he received the light—the light of true and pure Dharma, the religion of the Vedas. With insight born of this light he saw clearly through the vast and enveloping mist of error, delusion and superstition which was bedimming the vision of the inhabitants of India and of other parts of the globe. He did not hug this new-found treasure to his bosom like a miser lest others might come to know of it and snatch it away from him ; but, like a generous prince he made a free gift of it to his people. He was a Pari-Vrajaka—a preacher king—and the whole humanity was his congregation. Though an Indian by birth and parentage he was not of India alone but of the world. And, therefore, what he preached was for the good of mankind and not of mankind alone but of the entire sentient creation. In him there was no sectarian bigotry, no narrow and selfish patriotism which aims at the exaltation of one's own people or country at the expense of others. He had brought a message of peace and good will for everything that breathes and feels. The Vedas were for the lowliest of the low and for the highest of the high. They were the fountain-head, the source, from which flowed the nectar of virtue and knowledge in a steady and never-drying stream to slake the thirst of all the children—the babes and the grownups-of the Divine Mother. To this source of purity and truth he guided the misguided children of God and bade them

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drink deep at it. That was the mission of Dayanand and that is *the* mission of the Arya Samaj.

Dayanand's one endeavour, the supreme effort of his life, was to give to the world this Divine knowledge in all its prestine purity. There is no doubt that whatever was true and grand and good in the world was traceable to the Vedas, but, as a translucent stream descending from the white snows gets mixed in its downward course with muddy streamlets which pollute its waters ; so this great river of Divine knowledge had become mixed with the streamlet of human error. Dayanand saw this and saw even more than this. He saw that human error had not only polluted the Divine stream, but, it had also blasphemously attempted to pollute even its source. There had arisen commentators and interpreters who had grossly misinterpreted the Vedas and fathered their own unholy ideas on them. His task was therefore two-fold. He had not only to act as a guide but also to do the work of sappers and miners. He, therefore, undertook to preach the word of God throughout the length and breadth of the country as well as to write a commentary on the Vedas.

Dayanand's position as an interpreter of the Vedas was in some respects unique and it requires some explanation to make the general reader understand it.

Vedic scholarship in India, in the true sense of the term, seems to have stopped with the great work of Yaska—the Nirukta. In fact, among the ancient Vedic commentaries only the Brahmanas and the Nirukta have come down to us. That there were other works is abundantly proved by the fact that Yaska refers to several of them. The works of Sayana, Mahidhara, Uvata, Ravana, Bhaskara Misra are of a comparatively recent date. None of them is more than a few centuries old and all of them are much later than the Nirukta. During the long centuries that separate Sayana and others from Yaska the field of Vedic Scholaship lay barren and un-

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cultivated. We see no workers in it. The ancient scriptures were lying unread and uncared for. The only use to which they seem to have been put during all these long ages was to recite them at the performance of *Yajnas*. The priests were paid for reciting them and had, therefore, a vital interest in committing them to memory. But for them these ancient documents would surely have been lost to the world which would have been one of the greatest calamities. Thanks to them we still possess the Vedas without the loss of a single syllable or a single accent. They performed the wonderful feat of committing to memory the whole of the four Vedas—a feat the like of which was never attempted, much less accomplished, in any other country of the world than India.

Dayanand discarded all the latter-day commentaries which according to him were libellous and gross misinterpretations. He would acknowledge the authority of no other work than the Brahmanas and the Nirukta. And the authority of these too he did not acknowledge completely and unreservedly. If he found that they went against the spirit of the *mantras* he would have no hesitation in discarding them too. And he was justified in doing so. It is a fact admitted by most scholars that no work in Sanskrit literature except the Vedas has come down to us in an uncorrupted form. The interpolater has been busy in the field. Whenever an author aspired to give currency to his views he adopted the most convenient course of composing a work of his own and sending it out into the world in the name of Vyasa or some other person whose authority was acknowledged by all and sundry. Or, if he dared not do this he quietly interpolated his views into an authoritative work. The manuscript so tampered with was copied and circulated in places far and wide and thus gained currency in the country and came to be regarded as an authentic copy of the original. This explains the fact why we find views diametrically opposed to one another advocated in one and the same work. In this state of affairs it was not and could not be safe to

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have relied absolutely on any work, however ancient and bearing the name of however a great author on its title page. Dayanand, therefore, refused to be bound by the authority of names. He took his stand on principles and not on persons. It was for this reason that he rejected the latter-day commentaries as worthless. He did so not because they did not fall in with his views but because they violated the very principles of interpretation which had been followed by all the ancient commentators. These principles have been clearly formulated by Yaska in his Nirukta and by Jaimini in his Purva Mimansa. Yaska, as is well known, belongs to the Etymological school of interpreters. According to him all the words in the Vedas have been used in their *yougika* derivative or sense and consequently there can be no proper names or historical references in them. And herein lies the difference between Dayanand and other Vedic exegists who take such words as *Indra*, *Agni*, *Vayu*, *Ashivinau* &c., to mean particular deities presiding over different departments of nature. Dayanand interpreted them to mean either God or physical objects and forces according to the context. The other Indian commentators of the Vedas were obsessed with the mythology of the Puranas and tried to read into the Vedas their stories. If they came across the word *Vasishtha* they could not think that it could mean anything other than the great preceptor of Rama. They forgot that the Shatapatha Brahmana understood it to mean 'speech'. Dayanand had no such ideas to fetter him. He discarded the interpretations of Sayana and others and went back to the ancient commentators. This gives to his interpretation a freshness and a freedom which are so conspicuously lacking in other commentaries.

Dayanand's Commentary when it made its first appearance was pooh-poohed among persons who thought themselves to hold the keys of Vedic interpretation. The Punjab Government was appealed to for financial help. It referred its specimen pages to its *Pandits* and invited their opinion. And the result was

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that they all with one voice condemned it as being no commentary of the Vedas but a product of the author's own imagination. But nothing daunted Dayanand continued his self-imposed task. He had completed his commentary on the Yajurveda and on about $\frac{3}{4}$ths of the Rigveda when the cruel hand of death snatched him away from us.

Before writing the commentary of the Vedas he wrote an Introduction to it which is now presented to the public in an English garb for the first time. In it he showed that the origin of knowledge could not be explained except on the basis of revelation. The unaided human intellect was powerless to advance even an inch from the instinctive knowledge. The need for revelation is acknowledged by almost all the religions which believe in God. That belief in fact, in a way necessitates a belief in revelation. The great Semitic religions also refer to God as the first Teacher of Man when they say that he taught Adam the names of things. Dayanand taught that God revealed the Vedas in the beginning, i. e., the Vedic revelation was synchronous with man's first appearance on earth. He was a believer in plenary revelation for, otherwise possibility of error would not be eliminated The Vedas were Divine knowledge and were eternal. To hold otherwise would mean that God's knowledge was not eternal. The Introduction contains a long and elaborate discussion on the subject in which the author quotes the authority of the Vedas themselves and of the six *Darshanas* in support of his position. He then explains the subject matter of the Vedas which is four-fold, viz., Knowledge, Philosophy, Worship and Action and illustrates and fortifies his position by quoting the Vedic verses. Dayanand believed that the Vedas contained the germs of all the Sciences. And to prove this he has quoted by way of illustration Vedic verses in the Introduction which teach the principles of Attraction and Gravitation, of Arithmetic, Algebra and Geometry, of Astronomy, of Ship-building, Aerial-cars, Telegraphy &c. Dayanand has been severely

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criticised and even ridiculed for advancing such a proud claim on behalf of the Vedas ; but we believe, without sufficient grounds. His critics have criticised him without reading his commentary and without understanding his methods of interpretation. We are sure, this adverse criticism will give place to warm appreciation as soon as people will understand him. And we are beginning to see the signs of this welcome change. Vedic scholars are coming round to Dayanand's ways of Vedic interpretation. Shriyut Arbindo Ghosh has already acknowledged the great merits of his commentary.

Even Max Muller felt his influence. The interpretation of the word *deva* as 'bright' contained in one of his latest works, 'India, what can it teach us', was, we believe, the result of his having read Dayanand's commentary. There are several Indian scholars who have interpreted the Vedic *Mantras* in the spirit of Dayanand. It is our hope and prayer that people may shake off their prejudices and prepossessions and read the Introduction with a dispassionate mind ; and we have no doubt that they will find the Vedas replete with gems of Divine wisdom and not the babblings of primitive shepherds as some European scholars would have us believe.

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# An Introduction to the Commentary on the Rig & the other Vedas

May God protect us both (the author and the reader), may He send us enjoyments, may we acquire strength together, may our learning be full of lustre and glory, may we never hate each other. (*a*)

Taittiriyopanishat, II Valli. I Anuvaka.

1. Having bowed to Brahma, who is without beginning or end, who is the universal creator, unborn, eternal, the true and the highest reality, and whose ancient knowledge, called the Veda, is the upholder of law, the destroyer of unlawfulness, pure, beneficial to the world and bestower of prosperity on all men, I, with a mind to explain and interpret the Vedas, undertake to write this commentary.

2. I commenced this commentary on Sunday, the first

---

(a) सहनाववतु सह नौ भुनक्तु सह वीर्य्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

तैत्तिरीयोपनिषद् वल्ली २, अनुवाक १ ॥

१. ब्रह्मानन्तमनादि विश्वकृदजं नित्यं परं शाश्वतम् ।
विद्या यस्य सनातनी निगमभृद्वैधर्म्यविध्वंसिनी ॥
वेदाख्या विमला हिता हि जगतो नृभ्यः सुभाग्यप्रदा ।
तन्नत्वा निगमार्थभाष्यमतिना भाष्यन्तु तन्तन्यते ॥

२. कालरामाङ्कचन्द्रेऽब्दे भाद्रमासे सिते दले ।
प्रतिपद्यादित्यवारे भाष्यारंभः कृतो मया ॥

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day of the bright half of the month of Bhadra in the (Samvat) year 1933.

3. Let the virtuous know that this work has been composed by one whose name ( Dayananda Sarasvati ) is synonymous with noble qualities and Vedic study. The delight ( *ananda* ) realised by one's consciousness shines forth as the greatest joy and in its presence dwells learning ( *Sarasvati* ), under the Divine protection, doing good to all ( men ).

4. May I write this Vedic commentary, with the favour of God, for the good of all men, giving the correct interpretation supported by valid proof.

5. Herein I shall give the exposition of the meaning of the *mantras* in elegant Sanskrit and the Vernacular which will satisfy all desires.

6. In explaining the *mantras* I shall follow the ancient method of interpretation of the Aryan sages and seers, and shall not swerve from it.

---

३. दयाया आनन्दो विलसति पुरः स्वात्मविदितः ।
सरस्वत्यस्याग्रे निवसति हिता हीशशरणा ।
इयं ख्यातिर्यस्य प्रततसुगुणा वेदमननाऽ-
स्त्यनेनेदं भाष्यं रचितमिति बोद्धव्यमनघाः ॥

४. मनुष्येभ्यो हितायैव सत्यार्थं सत्यमानतः ।
ईश्वरानुग्रहेणेदं वेदभाष्यं विधीयते ॥

५. संस्कृतप्राकृताभ्यां यद्भाषाभ्यामन्वितं शुभम् ।
मन्त्रार्थवर्णनं चात्र क्रियते कामधुङ्मया ॥

६. आर्य्याणां मुन्यृषीणां या व्याख्यारीतिः सनातनी ।
तां समाश्रित्य मन्त्रार्था विधास्यन्ते तु नान्यथा ॥

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7 & 8. May, this attempt of mine, to destroy the blemishes of modern commentaries and glosses which cast a slur upon and grossly misinterpret the Vedas and to bring to light their ancient and correct interpretation, be successful through the help of God.

## Lord's Prayer

O Lord ! Thou art all-existence, all-consciousness, and all-bliss, most merciful, infinite, possessed of knowledge and wisdom, illuminer of knowledge and of the whole universe-the sun, &c., bestower of all happiness and maker of all entire universe. Do Thou chase far away from us all ills and evil qualities and surround us and provide us, through Thy grace, with that good in which there is no admixture of pain and which, through the acquisition of true knowledge, leads to exaltation in this and to final beatitude in the next state. Do Thou remove all untoward obstacles from this work of writing a commentary on the Vedas even before they have time to occur.

O Supreme Brahma ! be gracious unto us and give us all good things such as bodily health, mental vigour, helpful co-operation of others, skill and the light of true knowledge, &c. May we so compose, through Thy favour, this true commentary on Thy work—the Vedas, that it shine forth with the light of true knowledge and have the support of proofs such as direct perception, &c. Make it, by Thy grace, conducive to the good of all mankind. Do Thou ordain O Lord ! that all men may

---

७-८. येनाधुनिकभाष्यैर्ये टीकाभिर्वेददूषकाः ।
दोषाः सर्वे विनश्येयुरन्यथार्थविवर्णनाः ॥
सत्यार्थश्च प्रकाश्येत वेदानां यः सनातनः ।
ईश्वरस्य सहायेन प्रयत्नोऽयं सुसिध्यताम् ॥

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have the greatest faith in and the utmost respect for this commentary. Om ! ( Yajurveda, XXX. 3 ). *

We offer our profoundest reverence to God, the greatest and the most high, who presides over the whole universe and over all times, past, present and future, who is the Lord of all and whose glory transcends Time, in whom there is neither change, nor the slightest trace of pain and who is the sum total of bliss. (*a*)

We offer our highest reverence to God, the greatest and the most high, whose feet are the earth, living on which we acquire true knowledge, whose abdomen is the space intervening between the sun and the earth and who has formed the uppermost region illumined by solar rays, as the head. (*b*)

We offer our deepest homage to God, the greatest and the most high, whose eyes are the sun and the moon which are renewed again and again in the beginning of creation and who has formed fire as the mouth. (*c*)

We offer continuous worship to that greatest Being of infinite wisdom whose in-breathings and out-breathings are the atmospheric air, whose eyes are the illuminating rays and who has formed the directions of space, which are the seat of all activities, as the organ of hearing. (*d*)

---

* विश्वानि देव सवितर्दुरितानि परासुव ।
यद्भद्रं तन्न आसुव ॥ यजु० अ० ३०, मं० ३ ॥

(*a*) यो भूतञ्च भव्यञ्च सर्वं यश्चाधितिष्ठति ।
स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

(*b*) यस्य भूमिः प्रमान्तरिक्षमुतोदरम् ।
दिवं यश्चक्रे मूर्द्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

(*c*) यस्य सूर्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः ।
अग्निं यश्चक्र आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

(*d*) यस्य वातः प्राणापानौ चक्षुरंगिरसोऽभवन् ।
दिशो यश्चक्रे प्रज्ञानीस्तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

अथर्व० कां० १०, प्रपा० २३, अनु० ४, मं० ३१,३२,३३,३४॥

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( The word *angirasah* according to Nirukta III. 17 means illuminating rays ) *

May we perpetually adore, with offerings of love and devotion, the blissful Deity, the Lord of Creatures, who is the giver of knowledge and wisdom, who imparts strength, nourishment, energy, prowess & firmness to the body and bodily organs, the breath, the soul and the mind, whom the learned worship and whose commandments they obey, whose protection is salvation and whose disfavour and want of protection is the causer of birth and death. (†)

[ According to Shatapatha VIII. 3, the word *Kah* means the Lord of Creatures. ]

O Almighty Lord ! May the earth, the shining firmament, the intermediate region between the sun and the earth, water, the annual plants, the learned, the Vedas and the whole universe, through Thy favour and our devotion to Thee, be full of peace, free from disturbance and productive of happiness to us for ever & ever and may they be agreeable to us so that we may be able to write this Vedic commentary with ease and comfort. O Lord ! advanee us as well as the whole world in every way by means of this universal peace and by affording us the best helps of knowledge, wisdom, intellect and health. (*a*).

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* अंगिरा अंगारा अंकना अंचना इति ।। निरु० अ० ३, खं० १७।।

† य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्यच्छायाऽमृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ।।
यजु० अ० २५, मं० १३ ।।

(a) द्यौः शान्तिरन्तरिक्षँ शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वँ शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ।। यजु० अ० ३६, मं० १७ ।।

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O Lord ! may we have no fear from any of the regions in which it may be Thy will to plant and maintain a world, so that we may have no cause of fear from any quarter in any way whatsoever. O Lord ! may we have no fear from men and animals inhabiting any regions. O Lord ! make all regions as well as their men and animals a source of peace to us and endow us, through thy grace, with the bliss of righteousness, worldly prosperity, enjoyment and emancipation. (*a*)

O Lord ! Ocean of mercy ! may the mind in which are firmly established the Rigveda, the Yajurveda, the Samaveda, and the true knowledge of emancipation and by which men's faculty of memory is held together like pearls by the thread or spokes by the hub—may that mind of mine, through Thy grace love only what is good and shine with the light of truth so that the correct interpretation of the Vedas may come to light. O Lord ! Thou art possessed of every kind of knowledge and thou knowest everything. Let Thy grace descend upon us so that we may be able to make this Vedic commentary correct and complete, without disturbance and to proclaim Thy glory and the true interpretation of the Vedas. May all of us acquire noble qualities of the highest order by reading it. Do Thou bestow on us this favour O Lord ! With this end in view I offer this prayer to Thee. Give me Thy blessing without delay so that this work, which will conduce to the good of all, may be brought to a successful termination. (*b*)

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(*a*) यतो यतः समीहसे ततो नोऽभयं कुरु ।
शन्नः कुरु प्रजाभ्योऽभयं नः पशुभ्यः ॥

यजु० अ० ३६, मं० २२ ॥

(*b*) यस्मिन्नृचः साम यजूँषि यस्मि-
न्प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिँश्चित्तँ सर्वमोतं प्रजानां
तन्मे मनः शिवसंकल्पमस्तु । यजु० अ० ३४, मं० ५ ॥

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## The Origin of the Vedas.

The Rigveda, the Yajurveda the Samaveda and the Atharvaveda were produced by the Supreme and perfect Being, Parabrahman, who possesses the attributes of self-existence, consciousness, and bliss, who is Omnipotent and universally adored. The meaning is that the four Vedas were revealed by God alone. (*a*)

[ The word '*Sarvahuta*' can also be taken as an adjective qualifying the Vedas because they also are worthy of acceptance by all.

In the mantra the verbs '*Jajnire*' and '*Ajayata*' both meaning 'produced' are used to show that the Vedas contain numerous sciences.

Similarly the pronoun *tasmat*' ( from him ) is used twice for the purpose of laying stress on the fact that God alone is the author of the Vedas.

The Vedas contain various metres—Gayatri, &c., but notwithstanding this, the word *chhandansi* metres--is used to indicate that the Atharvaveda also was revealed by God.

The word 'Yajna' means 'Vishnu' according to Shatapatha I. 1. 1. * where it is said 'verily Vishnu is

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(अ) तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दाँसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥
यजु० अ० ३१, मं० ७ ॥

In order to render the explanation of the words of the text intelligible to the English knowing reader, I give below a literal translation of the mantra :—

( Tasmat ) from ( Sarvahutah ) the universally adored Being the (Yajna) Vishnu—the all-pervading were produced the Riks and the Samans. ( Tasmat ) from Him ( Jajnire ) were produced (Chhandansi) the Atharvaveda ( tasmat ) from Him (ajayata) was produced (Yajus) *the* Yajurveda--(Tr)

* यज्ञो वै विष्णुः ॥ शत० कां० १, अ० १, ब्रा० १ ॥

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Yajna.' Now Vishnu means God. See Yajurveda V. 15† The attribute of creating the universe can be applicable to God alone. He is called Vishnu because He pervades the animate and the inanimate world. ]

Tell me who is that Divine Being the Almighty and Supreme Brahman by whom was produced the Rigveda by whom was brought to light the Yajurveda and by whom were made the Samaveda and the Atharvaveda; or metaphorically, who is He whose mouth—the foremost part—is the Atharvaveda ; the hair, the Samaveda ; the heart, the Yajurveda and the breath, the Rigveda ? This is a question. The answer to it is : know thou that that being is the Skambha-the all—sustaining God. (*a*)

The meaning is that no other *Deva* than the all-sustaining God is the author of the Vedas. Yajnavalkya addressing Maitreyi employs words to the following effect : O Maitreyi ! the four Vedas—the Rik and others—came out of God who transcends even space easily and naturally like the breath. As the breath comes out of the body and is again taken into it, so the Vedas are revealed by God and are again withdrawn (at the time of dissolution). (*b*)

Some one might here object : How could the Vedas, consisting as they do of words, be produced by God who has no bodily organs ? Our reply to this is that such an

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† इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् ।।

यजु० अ० ५, मं० १५ ।।

(a) यस्मादृचो ऽपातक्षन्यजुर्यस्मादपाकषन् ।
सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम् ।।
स्कंभं तं ब्रूहि कतमः स्विदेव सः ।।

अथर्व० कां० १०, प्रपा० २६, अनु० ४, मं० २० ।।

(b) एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो
यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः ।।

शतपथ० कां० १४, अ० ५, ब्रा० ४, कं० १० ।।

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objection can not be raised in connection with the Almighty. He has always the power of acting without the help of such instruments as the mouth, the breath, &c. Besides this, as at the time of thinking we pronounce words, ask and answer questions mentally so we may believe that the same is true of God also. Verily the Almighty can never require the help of any body or thing in his work. It is true, we can not do anything without aids and helps, but such is not the case with God. When the incorporeal God has fashioned the entire cosmos what objection can possibly be raised to his having made the Vedas? God has created extremely wonderful objects in the world, whose composition is as fine as that of the Vedas.

( The objector may retort that the analogy is not true ) because in the case of the creation of the world no one except God could have done it, but in the case of the composition of the Vedas men might have had the power to compose them just as they have got the power to write other books. As to this we have to observe that men have been able to write books after studying the Vedas of Divine authorship and not otherwise. Even now we see that no one can become learned without self-study and receiving instruction from others. Men acquire knowledge by reading books, receiving oral instruction from others and observing the course of events. Suppose you were able to keep a human child up to his death in a lonely place, taking care of course, to provide him with food, drink, &c., but never holding the slightest intercourse with him by means of speech, &c. Now as that child would not acquire the smallest knowledge worth the name and as the wild dwellers of the great forests behave like beasts until they receive instruction from others, so men too, would have continued to behave like beasts from the beginning of creation to the present day if they had not received instruction through the Vedas. What to say then of their composing books ?

The objector might further say that our position was untenable because God has given man innate knowledge

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which was superior to all book-learning and without which even the knowledge of the revelation of Vedic words and their meanings would have been impossible to acquire. Men could write books by improving that knowledge and it was not necessary to believe in the Divine authorship of the Vedas.

Having arrived at this point we ask :—
Did not God give this innate knowledge to the child who was kept in a solitary place without receiving any instruction, as described above, or to the dwellers of the great forests ? Also how is it that we do not become learned without receiving instruction from others and without studying the Vedas ? It is, therefore, proved that mere innate knowledge is of little avail to man without instruction and study. As men write books after learning many things from their teachers and by studying the works of the learned and by associating with them so all men have ultimately to depend on Divine knowledge. Now, in the beginning of creation there was no system of teaching and learning, nor was there any book to read ; consequently, it was not possible for any man to have acquired knowledge without receiving instruction from God. Men not being independent in the matter of empirical knowledge and innate knowledge alone being insufficient for the acquisition of knowledge in general, how could men have written books ( without extraneous help ) ? The position that innate knowledge is self-sufficient is absurd, because like the eye it falls under the category of instruments. As the eye is unable to do anything without the co-operation of the mind so innate knowledge also cannot accomplish anything without the help of Divine knowledge and the learning of learned men.

The question, 'what was God's object in revealing the Vedas ?' should be met by the counter question, 'what could be His object in not revealing them ?' To this the objector can only say : 'No one knows how to answer this question.' We shall now describe God's object in revealing the Vedas.

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Q. Is God's knowledge infinite or is it not ?

A. It is.

Q. Of what use is it to Him ?

A. It is for His own benefit.

Q. But, does not God do good to others ?

A. He does, but what of that ?

This shows that knowledge has for its object the interests of self as well as of others. If God were not to employ His knowledge for our instruction it would become useless in one respect. By employing His knowledge in the shape of the Vedas for the instructional purposes He only rendered it useful for others. God is most merciful like a father. As a father always shows kindness to his children so did God in His great mercy reveal the Vedas for the benefit of all men. If He had not done so gross ignorance would have been perpetuated and men could not have achieved righteousness, worldly prosperity, enjoyment and emancipation and would have been deprived of the highest bliss. When the most merciful God created bulbous roots, fruits and herbs, &c., for the good of His creatures, why should He not have revealed the Vedic knowledge which brings to light all kinds of happiness and contains all sciences. The pleasure one experiences in enjoying the best things of the world does not equal the one thousandth part of the pleasure one feels after acquiring knowledge. It is, therefore, certain that the Vedas were revealed by God.

Q. Whence did God get the writing materials such as pen, ink, paper, &c., for writing the books of the Vedas ?

A. Ha ! Ha ! This is, indeed, a formidable objection, you have made. As God created the world without the help of bodily organs, the hands, the feet, &c., and without the aid of such materials as wood, clay, &c., so He made the Vedas also. You should not raise such a doubt in connection with the composition of the Vedas by God Almighty. He did not, however, produce the Vedas in the form of books in the beginning.

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Q. In what form then ( did He produce them ) ?

A. He revealed them to the consciousness of Agni, Vayu, Aditya and Angirasa.

Q. But they ( fire, air, sun, light ) are inanimate objects devoid of consciousness ?

A. No, they were human beings in human bodies in the beginning of creation. No inanimate object can be capable of doing an intellectual act. When it is not possible to take a word in its literal sense, it is taken in its indirect or secondary sense, *e. g.*, if a trustworthy gentleman were to tell another that the bedsteads were shouting then others would understand that men sitting on the bedsteads were shouting. The same course should be adopted here also ( *i. e.*, in taking Agni, Vayu, Aditya and Angirasa as names of human beings and not as names of inanimate objects, fire, air sun and light);for, the light of knowledge can shine in man alone. On this point there is the authority of the Shatapatha XI. 5-8-3 where it is said that from them, when they meditated, were produced the three Vedas, *viz.* from Agni was produced the Rigveda, from Vayu. the Yajurveda, and from Surya the Samaveda. * God inspired their consciousness and produced the Vedas through them.

Q. That's all right. God gave them knowledge and with that knowledge they composed the Vedas.

A. No, you should not take it in this sense. God gave them knowledge in the shape of the Vedas.

Q. Was that God's knowledge or was it theirs ?

A. God's no doubt.

Q. Then who composed the Vedas, God or they ?

A. God, because He is the real author of the Vedas, they being His own knowledge.

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* तेभ्यस्तप्तेभ्यस्त्रयो वेदा अजायन्ताग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः ॥

शत० कां० ११, सू० ५, ब्रा० ८, कं० ३ ॥

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[ We have introduced the objection that the Vedas were composed by them, *i. e.*, Agni, &c., for making the argument convincing. ]

Q. Is God just or is He partial ?

A. He is just.

Q. Why then did He reveal the Vedas to the minds of four men only and why not to the minds of all ?

A. This does not make God partial in the least. On the contrary, it brings into clear light the justice of the just God. Justice means to award one fruits according to one's actions. They ( four rishis, Agni, &c. ) possessed previous merit and it was but proper that the Vedas should have been revealed to their minds.

Q. But they were born in the beginning of creation, whence did they get previous merit ?

A. All *Jivas* are without a beginning in their nature ; and their actions and this great effect—the universe also, are without a beginning, They are like the members of a series which has no beginning and which flows on continually. We shall adduce proofs in support of their having no beginning later on.

Q. Were the metres—the *Gayatri* and others also composed by God ?

A. Whence arose this doubt ? God knows all the sciences and He has, therefore, knowledge requisite for composing the metres—the *Gayatri* and others. This doubt is consequently groundless.

Q. Does not the tradition say that the Vedas were composed by the four-faced *Brahma* ?

A. Don't say so. Tradition is included in the proof called 'oral testimony' which has been defined by Gotamacharya in the Nyayashastra I. 7* as the saying of a trustworthy person (*Apta*). The commentary of Vatsyayana on the above aphorism is to the following effect. 'An Apta is he who has realised the truth ( about

* आप्तोपदेशः शब्दः ॥ न्याय शास्त्र अ० १, सू० ७ ॥

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a thing ) and who, actuated by a desire to instruct others, represents to them the facts exactly as they have fallen under his own observation. Apti is the realisation of truth about a thing and a person who possesses it is called an Apta.* That tradition alone is, therefore, authoritative which is true and not that which is false. Consequently that tradition is *Aitihya* and worthy of acceptance which stands the tests of truth and is the saying of a trustworthy person and not that which is false and ( unworthy of credit ) like the ravings of a mad man. The saying that the Vedas were composed by *Vyasa* or the *Rishis* is also false. The modern Puranas and the Tantric books ( which contain such stories ) are worthless and of no use whatever.

Q. Why can it not be the case that the *Mantras* and *Suktas* were composed by the *Rishis* whose names are written over them ?

A. Do not say so, because Brahma and others themselves studied the Vedas and learnt them from others. There is a passage in the Shvetashvataropanishad VI. 18 † which says : ' He (God) who first creates Brahma and then gives the Vedas to him !' Manu also bears testimony to the fact that the Vedas were known to Brahma when the Rishis had not been even born. For, says he in I. 23‡ 'For the purpose of the success of the *Yajna* He (God) milked (caused to be revealed) from Agni, Vayu and Ravi the three eternal Vedas, the Rigveda, the Yajurveda,

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* आप्तः खलु साक्षात्कृतधर्मा यथादृष्टस्यार्थस्य चिख्यापयिषया प्रयुक्त उपदेष्टा । साक्षात्करणमर्थस्याप्तिस्तया प्रवर्त्तत इत्याप्तः ॥

† यो वै ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
श्वेताश्वतर उप० ६, मं० १८ ॥

‡ अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्ध्यर्थमृग्यजुःसामलक्षणम् ॥
मनु० अ० १, श्लो० २३ ॥

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and the Sāmaveda and again in II. 153* 'Kavi the young son of Angiras, taught his fathers (elders)' Brahma himself learnt the Vedas from Agni, &c.. what then should we say of Vyasa and others ?

Q. Why are the Rik and the other *Samhitas* given two names, *viz.*, *Vedas* and *Shruti* ?

A. Because each of these names connotes qualities. The word ' Veda ' is formed by adding the suffix ' ghan ' to the roots ' *Vida* ' to know, ' *Viḍa* ' to exist, ' *Vidlri* ' to get, obtain and ' *Vida* ' to think, in accordance with the rule ' halashcha ' † in the instrumental and locative ( Karaka ) noun-relations. Similarly the word ' *Shruti* ' is formed by adding the suffix ' ktin ' to the root ' *Shru* ' to hear in the instumental noun-relation. The *Samhitas* are called Veda because all men know all true sciences in or through them, or because all true sciences exist in them, or because men become learned by studying them. The *Samhitas* are called ' *Shruti* ' because from the beginning of creation to the present day Brahma and others have heard all true sciences read out of them. The Vedas having been revealed by God who has no bodily organs, no one ever saw them being composed by a being having a corporeal body. God used Agni, Vayu, Aditya and Angirasa as his instruments only for revealing the Vedas. The Vedas are not the products of their minds. God being possessed of perfect knowledge the relations between the Vedic words and their meanings also were established by Him.

It is, therefore, established that God revealed the Vedas through Agni, Vayu, Ravi and Angirasa who were *Jivas* in human bodies.

Q. How many years have elapsed since the revelation of the Vedas ?

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* अध्यापयामास पितॄन् शिशुरांगिरसः कविः ।

मनु० अ० २ । श्लो० १५१ ॥

† हलश्च । अष्टाध्यायी० ३ । ३ । १२१ ॥

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A. 1,960, 852, 976 * years and the current year is the 1960, 852, 977th. The same number of years has elapsed since the creation in the present Kalpa.

Q. How do you know that only so many years have elapsed and no more ?

A. Because in the present creation it is the seventh *manvantara* called *vaivaswata* which is now running, six *manvantaras* having run their course before it. The names of these seven *manvantaras* are *Svayambhava*, *Svarochisha*, *Auttami*, *Tamasa*, *Raivata*, *Chakshusha* and *Vaivasvata*. These together with the seven, the *Savarni*, &c., that are yet to come, make fourteen *manvantaras*. The length of a *manvantara* is 71 *Chaturyugis* ( 4 yugas ). One thousand *Chaturyugis* have to run their course to make a day of Brahma. The duration of a night of Brahma also is the same. The time during which a cosmos lasts is called the day and the time occupied by dissolution is named the night. In the present day of Brahma six *manvantaras* have already rolled by and the 28th *Kaliyuga* is running in the 7th *i. e.*, the present *manvantara* called *Vaivasvata*. Of this *Kaliyuga* also 4796 years have already passed and the present year is the 4797th, which the Aryas call the Samvat 1933 of King Vikrama's reign. We quote Manu in our support.

' But hear now the brief description of the duration of a night and day of Brahma and of the several ages ( of the world ) according to their order.

'They declare that the *Krita* age ( consists of ) 4,000 years ( of the Devas ) : the twilight preceding it consists of as many hundreds and the twilight following it of the same number.

' In the other three ages ( the *Treta*, the *Dvapara*, and the *Kali* ) with their preceding and following twilights, the thousands and the hundreds are diminished by one in each.

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**The late Pandit Lekhram , Arya Musafir, pointed out that an error had crept into this calculation. The correct figure according to the Surya Siddhanta is 1955884976, See also Urdu translation of the present work by Babu Nihal Singh of Karnal —Tr.*

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'These 12,000 years which thus have been just enumerated as the tolal of 4 ( human ) ages are called one age of the Devas.

'But know that the sum of 1,000 years of the Devas makes one day of Brahma and that his night has the same length.

'Those only who know that the holy day of Brahma indeed ends after the completion of 1,000 ages of the Devas and that his night lasts as long, are really men acquainted with the length of days and nights. (*a*)

'The before-mentioned age of the Devas or 12,000 ( of their years ) being multiplied by 71 (constitutes what) is here named the period of a Manu-*Manv ıntara.*

The ' *Manvantaras*, the creations and the destructions ( of the world ) are numberless sportings, as it were, of

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(*a*) ब्राह्मस्य तु क्षपाऽहस्य यत्प्रमाणं समासतः ।
एकैकशो युगानां तु क्रमशस्तन्निबोधत ॥
चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम् ।
तस्य तावच्छती संध्या संध्यांशश्च तथाविधः ॥
इतरेषु ससंध्येषु ससंध्यांशेषु च त्रिषु ।
एकापायेन वर्त्तन्ते सहस्राणि शतानि च ॥
यदेतत्परिसंख्यातमादावेव चतुर्युगम् ।
एतद् द्वादशसाहस्रं देवानां युगमुच्यते ॥
दैविकानां युगानां तु सहस्रं परिसंख्यया ।
ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरेव च ॥
तद्वै युगसहस्राणां ब्राह्मं पुण्यमहर्विदुः ।
रात्रिं च तावतीमेव तेऽहोरात्रविदो जनाः ॥

मनु० अ० १, श्लो० ६८-७३ ।

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Parameshthin (God) who repeats this again and again! (*a*)

The terms, 'Day of Brahma', 'Night of Brahma', &c., being of easy comprehension have been adopted for measuring time, so that it may be easy to calculate the age of the creation and the dissolution of the world and also of the Vedic revelation. A *manvantara* is so called because on the change of a *manvantara* some modifications occur in the external arrangements of creation. The system of numeration to be followed in counting the years should be the following as given in the Surya Siddhanta, *viz.*,

'Eka=1, dasha=10, shata=100, sahasra=1000, ayuta=10,000, laksha=100,000, niyuta=1000,000, koti=10,000,000, arbuda=100,000,000, vrinda=1,000,000,000, kharva=10,000,000,000, nikharva=100,000,000,000, shankha=1,000,000,000,000, padma=10,000,000,000,000, sagara=100,000,000,000,000, antya=1,000,000,000,000,000, madhya=10,000,000,000,000,000, parardhya=100,000,000,000,000,000, and so on multiplying by 10 in succession. (*b*)

According to the Shatapatha VII, 5, 2, 13* the word

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(*a*) प्राग्द्वादशसाहस्रमुदितं दैविकम् युगम् ।
तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते ॥
मन्वन्तराण्यसंख्यानि सर्गः संहार एव च ।
क्रीडन्निवैतत् कुरुते परमेष्ठी पुनः पुनः ॥
मनु० अ० १, श्लो० ७९-८० ।

(*b*) एकं दश शतं चैव सहस्रमयुतं तथा ।
लक्षं च नियुतं चैव कोटिरर्बुदमेव च ॥
वृन्दः खर्वो निखर्वश्च शंखः पद्मं च सागरः ।
अन्त्यं मध्यं परार्ध्यं च दशवृद्ध्या यथाक्रमम् । सूर्य्यसिद्धान्ते ।

* सर्वं वै सहस्रं । सर्वस्य दातासि ।
श० कां० ७, अ० ५, ब्रा० २, कं० १३ ।

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'*Sahasra*' means '*Sarva*' ( all ). It says : '*Sahasra*' means *Sarva* ; thou art the giver of '*Sarva*', and the Yajurveda XV, 65 † says : 'O God thou art the measurer of *Sahasra*, the reckoner of *Sahasra*.' Thus '*Sarva*' means the universe as well as time because this Mantra occurs, in a general sense and its meaning is that God is the measurer of the universe, '*Brahmanda*' whose periods of existence and dissolution, ( technically called ) Day and Night, consist of 1000, *Mahayugas* (aeons) each.

Works on astronomical science lay down daily observances. The Aryas have clearly reckoned and reckon even to-day, according to the rules of arithmetic, the divisions of time from a Kshana ( $=\frac{4}{5}$ths of a second ) upto the *Kalpa* and the *Kalpanta* and they pronounce them daily and are familiar with them.

All men, should, therefore, accept this firmly established doctrine (of the age of the world and the Vedic revelation). They should accept none else. It has been embodied in a formula which is as follows :—Om tat sat ! I do or did this in the second quarter of the day of Brahma. in the first quarter of the 28th Kaliyuga of Vaivasvata Manvantara, in such and such year, Solstice, season, month and fortnight (Paksha), on such and such day when the moon occupies or occupied such and such mansion नक्षत्र and at the time of the sun's entrance into such zodaical sign and at such an hour.* This formula is a matter of every day knowledge to every Arya, young or old, and it is prevalent in the whole of Aryavarta in an identical form. It is,

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† सहस्रस्य प्रमासि सहस्रस्य प्रतिमासि । यजु० अ० १५, मं० ६५ ।

* ओं तत्सत् श्री ब्रह्मणो द्वितीयप्रहरार्धे वैवस्वते मन्वन्तरेऽष्टाविंशतितमे कलियुगे कलिप्रथमचरणेऽमुक संवत्सरायनर्तुमासपक्षदिननक्षत्रलग्नमुहूर्त्तेऽत्रेदं कृतं क्रियते वा ॥

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therefore, not possible for any man to disturb it. (*a*)

(*a*) I think it advisable to give here the duration of the day of Brahma according to the calculation adopted by Manu.

1 year of the Deva = 360 human years.

| | | |
|---|---|---|
| Krita Yuga | = 4000 Daiva years or | |
| | 4000 × 360 human years = | 1440000 |
| Twilight preceding | = 400 Daiva years or | |
| | 400 × 360 human years = | 144000 |
| Twilight following | = Ditto = | 144000 |
| | Duration of Krita Yuga = | 1728000 |
| Treta Yuga | = 3000 Daiva years or | |
| | 3000 × 360 human years = | 1080000 |
| Twilight preceding | = 300 Daiva years or | |
| | 300 × 360 human years = | 108000 |
| Twilight following | = 300 Daiva years or | |
| | 300 × 560 human years = | 108000 |
| | Duration of Treta Yuga = | 1296000 |
| Dvapara Yuga | = 2000 Daiva years or | |
| | 2000 × 360 human years = | 720000 |
| Twilight preceding | = 200 Daiva years or | |
| | 200 × 360 human years = | 72000 |
| Twilight following | = Ditto = | 72000 |
| | Duration of Dvapara Yuga = | 864000 |
| Kali Yuga | = 1000 Daiva years or | |
| | 1000 × 360 human years = | 360000 |
| Twilight preceding | = 100 Daiva years or | |
| | 100 × 360 human years = | 36000 |
| Twilight following | = Ditto = | 36000 |
| | Duration of Kali Yuga = | 432000 |
| | Total of four Yugas = | 4,320,000 |

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We shall explain the Yugas further at a later stage, *qui vid.*

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From these observations it is evident that the opinion of European Profs. Max Muller, Wilson, &c., that the Vedas are of human and not of divine origin, as well as their verdict that the Vedas were composed 2400, 2900 3000 or 3100 years ago is rooted in error. The like views of those writers, who have written Vedic commentaries in the vernaculars are also erroneous.

### The Eternity of the Vedas

The Vedas having been produced by God, and all powers of God being eternal, their eternity is self-evident.

श्री धर्मदत्त वैद्य संग्रह

1 Manvantara = 71 four Yugas or 4,320,000 × 71 = 306,720,000

14 Manvantaras = 306,720,000 × 14 = 4,294,080,000 to form a day of Brahma.

To this must be added 15 twilights, *i. e.*, one at the beginning of each Manvantara and one at the end of the last Manvantara, and as each twilight is equal to a Krita Yuga, we should add 15 × 1,728,000 years = 25,920,000

Total duration of a day of Brahma = 4,320,000,000

Fifteen twilights = 1,728,000 × 15 = 25,920,000

Six four Yugas = 4,320,000 × 6 = 25,920,000

∴ 15 twilights of Manvantaras are equal to 6 four Yugas.

A day of Brahma consists of 1000 four Yugas because 71 × 14 = 994. To this if we add the 6 four Yugas—the duration of fifteen twilights, we get 1000 Chaturyugis.

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Here some one might say that the Vedas could not be eternal. because they consisted of words, and words, like a jar, were effects *i. e.*, things made or fashioned. The words being non-eternal, the Vedas should necessarily be admitted to be so. No, they cannot be admitted to be non-eternal, because words are eternal as well as effects, ( *i. e.*, non-eternal ). The relations of words and meanings which exist in the knowledge of God must be eternal, but, those, which exist in ours, are effects ( *i. e.*. non-eternal ). All powers of Him must be eternal whose knowledge and acts are eternal, without a beginning and innate and inherent in Him. The Vedas being the knowledge of such a being can never be called non-eternal.

Q. But. there were no books in existence and consequently no acts of learning and teaching the Vedas were possible at the time when all this universe lay dissolved and disintegrated in its causal state and when all gross effects were non-existent How, then, do you admit the Vedas to be eternal ?

A This objection can be raised in respect of books ink, paper, &c., and acts of man, but not in respect of the acts and powers of God. We believe the Vedas to be eternal because they are co-eval with and a part of God's knowledge. It follows, therefore, that the Vedas cannot be non-eternal simply because the acts of teaching and learning and the books are non-eternal. The knowledge of God is eternal and infallible and, therefore, the relations between the letters, words and meanings in the Vedas subsist for all times. They are the same in the present *Kalpa* as they were in the past and shall remain the same in the future also. Hence it is said in the Rigveda X. 190,3.* ' The great Creator, made the sun and the moon just as He had made them before !' The words ' the sun and the moon' in the verse are class names and their

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* सूर्य्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्।

ऋ० मं० १०, सू० १९०, मं० ३।

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meaning is that the plan of the creation of the sun and the moon in the present *Kalpa* is the same as that which existed in God's knowledge in the previous *kalpa*, because His knowledge is not liable to increase or decrease or variation. The same is true of the Vedas, for, they too, are the products of His knowledge.

We shall now give some quotations from the works on the science of grammar, etc., which go to prove the eternalness of the Vedas. Sage Patanjali, the author of the Mahabhashya, says, 'The words are eternal. Eternal words must needs consist of unchangeable and immoveable letters which are not subject to elision, augmentation or substitution.' † This remark occurs in many places in the Mahabhashya from the 1st *anhika* onwards. There is also the following observation which occurs in the commentary on the aphorism अइउण्, ‡. 'A word is that which is perceived with the ear, understood by the intellect, rendered perceptible by being pronounced and which inheres in space.'* The meaning is that all words are eternal whether they be Vedic (peculiar to the Vedas) or *Loukika* (used by the generality of mankind), because they are composed of letters which are imperishable and immoveable and are not subject to elision, augmentation and substitution. Words are eternal because in them there is neither *apaya*=elision, disappearance, nor, *upajana*=augmentation, nor *vikara*=substitution.

The author of the Mahabhashya anticipates the objection that words cannot be eternal because there are

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† नित्याः शब्दाः । नित्येषु शब्देषु कूटस्थैरविचालिभिर्वर्णै-र्भवितव्यमनपायोपजनविकारिभिः ।

‡ अइउण् ।

❀ श्रोत्रोपलब्धिर्बुद्धिनिर्ग्राह्यः प्रयोगेणाभिज्वलित आकाशदेशः शब्दः ।

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rules for their elision, &c., in the *Ganapatha*, Ashtadhyayi and the Mahabhashya. In the commentary on the aphorism 'दाधाघ्वदाप्' * he observes as follows :— ' In the opinion of Panini, the son of Dakshi, complete words, are substituted for complete words, because if the change had taken place in one portion only the eternalness ( of words ) would not be established.† It means that whole groups are substituted for other whole groups of letters, *i. e.*, specified groups are substituted for other specified groups, *e. g.*, the place of the word-group वेदपार + गम् + उ + सु + भू + शप् + तिप् is taken by another word group वेदपारगो भवति. They are mistaken who think that in this group अम् of गम्, उ of उ, उ of सु, ऊ of भू,श्,प् of शप्, प् of तिप् are elided because it has been said that the change does not occur in a portion only. In the opinion of Acharya Panini, the son of Dakshi, the eternalness of a word would not be established if elision, augmentation and substitution were to be confined to a portion of a word only. When it is said that अट् is added or भू is changed into भो the meaning is as explained above. A word is defined as that which is perceived with the organ of hearing, is understood by means of intellect, becomes manifest on being pronounced and inheres in space. This definition of word also shows that it is eternal. The effort used in pronouncing ( a letter ) and the act of hearing it cease to exist after a moment. The author of the Mahabhashya says that ' speech resides in one letter at a time.' ‡ The action of speech terminates with the pronunciation of each letter. We should, therefore, conclude that it is the act of speech and not the word itself that is non-eternal.

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* दाधाघ्वदाप् ।

† सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः ।
एकदेशविकारे हि नित्यत्वं नोपपद्यते ।

‡ एकैकवर्णवर्तिनी वाक् ।

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Q. But the word also like the action of speech comes into existence when it is pronounced and does not come into existence if not pronounced. How can it, then, be eternal ?

A. A word, like space (Akasha), remains unmanifested in the absence of means, although it is pre-existent. It becomes manifest through the action of breath ( prana ) and speech. For example, in pronouncing the word गौः so long as speech is engaged with the letter ग it has nothing to do with the letter औ and when it is engaged with the letter औ it has no concern with the *visargah* (:). It is, therefore, the act of speech and pronunciation which is subject to elision and augmentation and not the word itself which is indivisible, uniform and available everywhere. Where there are no acts of speech and air, words can neither be pronounced nor heard. We, therefore, conclude that words are eternal like space. According to the grammatical science all words are eternal, what to say of the Vedic words.

The sage Jaimini also has established the eternalness of words. Says he, in his Purvamimansa I. 1. 18. 'It ( the word ) is surely eternal because it is manifested for the sake of others.'* The meaning of the aphorism is this. [ The word 'surely' is used with a view to remove doubts about the non-eternalness of words.] A word being imperishable is eternal. Since the purpose of pronouncing a word is the conveying of information to another it cannot be non-eternal. If it were so, the information that such and such was the connotation of the word "cow" would be incapable of being conveyed by means of a non-eternal word. This can be possible only when the words are eternal, for, in that case alone can there be a constant relation between the signifier and the thing signified. This is also the reason why many speakers are able to pro-

* नित्यस्तु स्याद्दर्शनस्य परार्थत्वात् ।

पूर्वमी० अ० १, पा० १, सू० १८ ।

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nounce simultaneously the same word 'cow' at different places and also to pronounce it at different times. Jaimini has adduced several arguments in support of the eternalness of words.

Again, sage Kanada, the author of the Vaisheshika aphorisms also says: 'The Vedas are authoritative because they are His word and because they contain an exposition of Dharma.'—Vaisheshika I.1.3.* The meaning of the aphorism is that all men should acknowledge the eternal authority of the four Vedas, because they enjoin the performance of Dharma as a duty and are the word of God.

Similarly, the sage Goutama also says in his Nyaya-Shastra; 'The authoritativeness of verbal proof is like that of the Veda and the medical science ( ayurveda ) and it has been declared by the Aptas ( trustworthy persons ).' —Nyaya II. 1. 67. † Its purport is that all men should acknowledge the authoritativeness of the Vedas which are eternal and are the word of God, because all the great Yogis, Brahma, &c., who were righteous, free from deceit, treachery and other similar defects, merciful, preachers of truth, and masters of learning have admitted the authoritativeness of the Vedas to be of the same nature as that of the *Mantra* and the Ayurveda. Just as one considers a mantra, which reveals a scientific principle to be true and authoritative when its truth is experimentally established, and, just as one, on observing that the use of medicines prescribed in one portion of the Ayurveda cures disease, comes to have a faith in the medicines prescribed in the other portions of the same, so, on being satisfied by direct cognition of the truth of a proposition mentioned in one portion of the Vedas, one ought to

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* तद्वचनादाम्नायस्य प्रामाण्यम् ।

वैशेषिक अ० १, आ० १, सू० ३ ।

† मंत्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात् ।

न्याय० अ० २, आ० १, सू० ६७ ।

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believe in the truth of the contents of their remaining portions which deal with subjects that are incapable of direct proof. Sage Vatsyayana also delivers himself to the same effect in his commentary on this aphorism. Says he, 'This inference is drawn from the fact that the seers and the expositors were one and the same. The same trustworthy persons who were the expositors of the Vedas were also the expositors of the medical science. From this fact we infer that the Vedas are as much authoritative as the medical science. Hence the argument, that the words of the Vedas are of eternal authority, because they have been acknowledged to be such by trustworthy persons.' * Its purport is that as the word of a trustworthy person is authoritative so the Vedas also should be admitted to possess authority because they also are the word of the perfectly trustworthy God and their authoritativeness has been acknowledged by all trustworthy persons. Consequently the Vedas, being God's knowledge, their eternalness follows as a matter of course.

Sage Patanjali also observes as follows on this subject :— 'He is the teacher of the ancients also, because He is not limited by time.'—Yoga I. 1-26. † God is the teacher of all—of the ancients such as Agni, Vayu, Aditya, Angiras, Brahma, &c., who were born in the beginning of creation, of the moderns such as ourselves and of those also, who are to be born in future. God is called the teacher because He imparts knowledge of true substances by means of the Vedas. He is eternal because He is not affected by the action of time. The afflictions born of ignorance, &c., sinful acts or their impressions touch Him

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* दृष्टप्रवक्तृसामान्याच्चानुमानम् । य एव आप्ता वेदार्थानां द्रष्टारः प्रवक्तारश्च त एवायुर्वेदप्रभृतीनामित्यायुर्वेदप्रामाण्यवद्वेदप्रामाण्यमनुमातव्यमिति । नित्यत्वाद्वेदवाक्यानां प्रमाणत्वे तत्प्रामाण्यमाप्तप्रामाण्यादित्युक्तम् । —वात्स्यायनभाष्ये ।

† स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।

योग० अ० १, पा० १, सू० २६ ।

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not. In Him there is highest knowledge and wisdom, innate and eternal. The Vedas are His word. They are, therefore, necessarily eternal and full of truth.

The remarks of Acharya Kapila also, on this subject, which occur in the 5th Chapter of his Sankhya Shastra, are to the same effect. Says he : '( The Vedas ), having been produced by His own power, carry their authority within themselves.'—Sankhya V, 51.* The meaning of this is that as the Vedas have been brought to light by the chief inherent power of God, one must needs acknowledge their self-authoritative and eternal character.

Sage Krishnadwaipayana Vyasa also makes the following observations on this subject in his Vedanta-Shastra : 'He is the source of the Shastra ( Veda ).' —Vedanta 1.1.3.† It means that Brahma is the source and cause of the Rig and the other Vedas which are the seat and repository of numerous sciences, illumine all subjects like a lamp and deal with all knowable things. It is impossible that the author of such Shastras as the Rigveda and others which are encyclopaedias of universal knowledge should be any but an Omniscient being. It is evident that he who expounds a subject knows more than what he writes as Panini did in the domain of the science of grammar. Shankaracharya, in his commentary on this aphorism says that 'a person, who writes on a subject knows more than what he writes upon it, is so well known in the world that it is not necessary to labour the point further.'‡ This goes to show that the Shastra of the Omniscient God must needs be eternal and must contain

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* निजशक्त्यभिव्यक्तेः स्वतः प्रामाण्यम् ।

सांख्य० अ० ५, सू० ५१ ।

† शास्त्रयोनित्वात् । वेदान्त० अ० १, पा० १, सू० ३ ।

‡ ज्ञेयैकदेशार्थमपि स ततोऽप्यधिकतरविज्ञान इति सिद्धं लोके किमु वक्तव्यम् । —Shankara's वेदान्त भाष्य ।

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a knowledge of all things. In the same chapter of the Vedanta Shastra occurs another aphorism, *viz.*, 'and for this very reason ( is established ) the eternalness ( of the Vedas).' —Vedanta I. 3. 29.† All men should, therefore, believe the Vedas to be self-authoritative and repositories of all sciences and eternal. They are self-authoritative and repositories of all sciences because they are the word of God, and possess the quality of eternalness. They are eternal because they remain unchanged through all ages. No other proof is admissible to prove the authoritativeness of the Vedas. Other proofs serve only as auxiliary or corroborative evidence. The Vedas, like the sun, carry their own authority with them. As the sun illumines all objects, both great and small, the mountains as well as the motes, with his own light, so the Vedas shining with their own light shed their light on all sciences.

To prove, as it were, His own existence and the truth of the Vedas revealed by him, God has revealed a mantra ( Yujurveda XL.8 ‡ ) the purport of which is as follows :—God, is Omnipresent, &c., and pervades all things on all sides. There is not a single atom ( *paramanu* ) in which He is not present. He is the maker of the whole universe. He is mighty and possessed of power without end. He is free from the ties of the threefold body, the gross, the subtle and the causal. Even an atom ( *paramanu* ) cannot penetrate Him. Being impenetrable, He is incapable of receiving a wound. He is not bound by the bonds of arteries, etc., and hence nothing can bind or throw a veil over him. He always remains away and aloof from such defects as ignorance, &c., He is never touched by sin, nor does He ever commit a sinful act. He is Omniscient, He bears witness to and is the knower of the

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† अतएव च नित्यत्वम् । वेदान्त अ० १, पा० ३, सू० १९ ।

‡ स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳशुद्धमपापविद्धम् । कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ यजु० अ० ४०, मं० ८ ।

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minds of all. He is without the three causes, the efficient, the material and the general. He is the universal father, but of Him the generator there is none. He always exists by His own might. God, the supreme Self, is all existence, all consciousness and all bliss. He imparted the true knowledge of things to his eternal subjects in the beginning of creation by revealing the Vedas. Whenever he creates the world He vouchsafes the Vedas, the repositories of all knowledge, to His creatures for their benefit.

Every one should, therefore, believe that the Vedas are eternal. They are God's knowledge and God's knowledge always remains uniform and unchanged.

The Vedas can, with as great certainty be shown to be eternal on reason as on authority. One should acknowledge the eternalness of the Vedas according to the maxim that something cannot come out of nothing and nothing cannot produce something. That alone will exist in future which exists at present. It is impossible that a thing which has no root should have branches. To hold the contrary opinion would be like seeing the marriage of the son of a sterile woman. If she have a son she cannot be sterile and if she have no son no one can see his marriage. These very considerations apply to the case in hand. If God be devoid of infinite knowledge, He would not be able to impart knowledge to others and if God do not impart it to others, no one would be able to acquire knowledge and experience; for, nothing can grow which has no root. Nothing is seen in the world which has been produced without a cause. We shall now state what is the actual experience of all men. We retain the impressions of that only which has been the subject of our direct cognition and we remember and know that only of which we retain the impressions. This knowledge alone supplies us with the motives of action and inaction (attraction and repulsion). It cannot be otherwise. Whosoever reads Sanskrit gets the impressions of that language only and of no other. Similarly, one who reads the vernacular gets the impressions of the vernacular alone

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and of no other. In this way if God had not instructed and taught men in the beginning of creation no one would have been able to come by experience that is requisite for acquisition of knowledge. Without such experience there would have been no impressions and without impressions there would have been no remembrance and without remembrance there would have been no knowledge, not even the semblance of it.

Q. But why? Men have a natural bent to act and in their activities they experience pleasure and pain. So, gradually and in course of time they must increase their stock of knowledge. Why should it then be believed that the Vedas were produced by God?

A. We refuted this objection while treating of the origin of the Vedas. We proved there that even now no one acquires knowledge and is able to increase it without receiving instruction from others; so, man could not have made progress in learning and knowledge without having received instruction from God in the beginning through the Vedas. There we illustrated our meaning by the case of children kept in a wilderness without instruction and also by the case of the dwellers of forests. We saw that such children and dwellers of forests could neither acquire knowledge, nor, learn the use of human speech, without instruction—let alone the question of the origin of knowledge (through experience). Therefore, the knowledge contained in the Vedas, which has proceeded from God, must needs be eternal like all of His attributes. The name, the attributes and the actions of an eternal substance must themselves be eternal, because their substratum itself is eternal. The name, the attributes and the actions depend on something else; they cannot, therefore, exist independently without a seat or support. If their substratum be non-eternal they also would be non-eternal. That which is eternal is not subject to production and dissolution. Production means a special combination of separate elements. Dissolution takes place when the caused products are separated (into their component

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parts ) on account of the combination ceasing to exist. Dissolution is the state of being unperceived. God, being uniform in His essence, is not touched by combination and disjunction. The following aphorism of sage Kanada is our authority for this proposition. 'The eternal is that which exists and is uncaused.'—Vaisheshika IV. 4. 1.* The meaning of this is that an effect which comes into existence on being produced from a cause is non-eternal, because it was non-existent before its production. That, however, is said to be eternal which is not the effect of any but is always the cause of others. Whatever is the product of combination postulates the existence of a producer and if the producer itself happens to be the result of combination it will have its own producer and so on *ad infinitum*. That which itself is the product of combination cannot have the power of combining *prakriti* or the atoms ( *paramanus* ) ; for the latter will be subtler than itself. The subtler is the Atma ( pervader ) of the grosser ; for, the former is capable of penetrating into the latter as fire penetrates into iron. As fire, on account of its subtle composition can enter into the hard and gross iron and separate its particles from one another, so, water, being subtler than earth can enter into its particles and combine them into a ball or separate them from one another. God is above conjunction and disjunction and is all-pervading. He is, consequently, able to bring about conjuction and disjunction according to law. It cannot be otherwise. We, being ourselves within the sphere of combination and disjunction, are unable to combine or separate *prakriti* or *paramanus*. If God also were within that sphere He would be, like us, incapable of bringing about combination and disjunction. Also, He from whom all conbination and disjunction proceed, being the first cause of the things coming into existence by means of combination and disjunction, is not under their sway. Without the first cause there would be no beginning of combination and disjunction. The Vedas having been

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* सदकारणवन्नित्यम् । वैशेषिक अ० ४, पा० ४, सू० १ ।

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revealed by, and having always existed in, the knowledge of God who is the first cause of combination and separation, who remains ever unchanged in His essence, who is without a beginning, eternal, and unborn, and whose might endures for ever, their eternalness and the truthfulness of the knowledge contained in them are established.

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## The Subject matter of the Vedas

The Vedas treat of four classes of subjects, *viz.*, Vijnana (philosophy or metaphysics), Karma (action in general), Upasana (communion with God) and Jnana (knowledge in general). Of these, the first, *viz.*, Vijnana, takes the precedence of all. It means realisation, in knowledge, of all things, from God down to a blade of grass. The first and foremost rank is occupied by the realisation of God. He being the highest of all entities, the Vedas chiefly treat of Him. That this is so, is clear from the following quotations :—

Yama says to Nachiketas in Kath II. 15* 'Om, *i. e.*, God is the highest seat to which men attain in what is called emancipation (Moksha). It is characterised by the realisation of God. It is full of all bliss and devoid of all pain. All the Vedas have for their main topic Brahma—the Most High. All righteous deeds are performed and religious austerities observed with a view to fit oneself for His realisation. The object of the performance of the duties of the four Ashramas (stages of life), *viz.*, Brahmacharya (the life of a religious student), Grihastha (the life of a householder), Vanaprastha (the life of an ascetic) and Sanyasa (the life of a religious teacher who has renounced the world), is the attainment of God. The learned desire to reach Him by concentrating their mind upon Him and by proclaiming His glory. I tell thee briefly, O Nachiketas, that that seat is this Brahma"

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* सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति । यदिच्छन्तो ब्रह्मचर्य्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ कठोपनि० वल्ली २, मं० १५ ।

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[ This sacred word, Om, connotes Him ?—Yoga, 1 1, 27.*

'Om is the name of the all-pervading Brahma.' —Yajurveda XL. 17.† 'Om is the name of Brahma.' —Taittiriyaranyaka VII. 8. ‡ ].

There are two kinds of knowledge contained in the Vedas—the Apara and the Para. That knowledge, by means of which we know all things, from the earth and a blade of grass to *Prakriti* and learn their proper use, is called the 'Apara.'and that,by which one knows God—the invisible, the omni potent, &c., is called the Para. The Para is much superior to the Apara. (a)

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* तस्य वाचकः प्रणवः । योग अ० १, पा० १, सू० २७ ।

† ओ३म् खं ब्रह्म । यजु० अ० ४०, मं० १७ ।

‡ ओमिति ब्रह्म । तैत्तिरीयारण्यके प्र० ७, अनु० ८ ।

(a) तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्यौतिषमिति ।

अथ परा यया तदक्षरमधिगम्यते ।

Translator's note—The author in his usual way has not given a literal meaning of this verse. The work being in Sanskrit, he leaves out many words, which are easily understood by a student of Sanskrit, unexplained. I, therefore, give below a literal translation of the first verse. The author has not fully explained the second verse also, but I have given its literal translation in the body of the book. "The Apara knowledge is the Rigveda, the Yajurveda, the Samaveda, the Atharvaveda, phonetics, ceremonial, grammar, etymology, prosody, astronomy, but the Para is that by which the Indestructible is apprehended."

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Men of steadfast wisdom see Him who is invisible, incapable of being grasped or comprehended, without family connections and caste, without organs of sight and hearing, without hands and feet, eternal, all-pervading, omnipresent the most subtle, immutable and the source of all beings.—Mundak I—5 and 6. †

Again, says the Rigveda, I. 2. 7. 5 ‡ " The learned, at all times see that highest seat of the all-pervading God, called Moksha ( emancipation ), which is attained by men through the adoption of the best possible means and is the highest beatitude. It extends everywhere and is not limited by time, space and matter. God's essence being all-pervading, that seat is attainable by all men at all times and places. As the eye is able to exercise its function in the space filled by the sun's light, so, man is capable of attaining that seat everywhere and always, for, God exists in everything and at all times. Moksha being the best possible object of desire, the learned seek to obtain it . "

This is the reason why the Vedas accord it a special treatment.

Vyasa also, has an aphorism on this subject in his Vedanta. ' God is the subject matter of all the Vedas, because such is the appropriate interpretation of all texts. —Vedanta I. 1. 4. * Its purport is that God is the subject dealt with by the Vedas, at some places in express terms, at others by implication ( parampara, lit. traditionary explanation ). Hence the ultimate topic of the Vedas is God alone.

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† यत्तदद्दश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययमद्भुतयोनिं परिपश्यन्ति धीराः ।
मुण्डक खं० १, मं० ५-६ ।

‡ तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् । ऋ० अ० १, अ० २, व० ७, मं० ५ ॥

* तत्तु समन्वयात् । वेदान्त अ० १, पा०, १ सू० ४ ।

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The Yajurveda, VIII, 36 ‡ says: There exists no other object superior to the Supreme Being. God supports all creatures and He is, therefore, Prajapati—the Lord of creatures, pervades all the worlds and bestows the highest bliss on all beings. He has filled the creation with the three lights—the fire, the sun and electricity—to illumine it. He has created the sixteen Kalas or the 16 Kalas exist in Him.

God is, therefore, the ultimate object of the Vedas.

He is Akshara whose name is Om. God is called Akshara because He never perishes and because He pervades the moving and the notmoving creation. All the Vedas and the Shastras and the whole universe itself have God alone as the chief subject of their exposition. —Mandukyopanishad. *

God is, therefore, the chief topic of all.

A secondary sense is never to be preferred to the primary one, for, according to the dictum of the grammatical commentary, the Mahabhashya. 'When an action can be accomplished by the help of a primary as well as of a secondary rule, it ought to be accomplished by the help of the primary rule.' †

For this reason, in interpreting the Vedas, we must first look to their chief sense which is God, because all teachings aim at His attainment. Consequently, all men should preface their activities, in the domain of action, worship and knowledge, with a glorification of God and

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‡ यस्मान्न जातः परोऽन्योऽस्ति य आविवेश भुवनानि विश्वा। प्रजापतिः प्रजया सꣳ रराणः त्रीणि ज्योतीꣳषि सचते स षोडशी। यजु० अ० ८, मं० ३६।

* ओमित्येतदक्षरमिदꣳ सर्वं तस्योपव्याख्यानम्। माण्डूक्योप०।

† प्रधानाप्रधानयोः प्रधाने कार्य्यसम्प्रत्ययः—महाभाष्ये।

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His attributes, so that they may be able to achieve success in the affairs of this as well as in those of the next state ( or in matters material and spiritual ).

The second subject matter of the Vedas, called the action-portion, is concerned with activities only. There is such a close connection between the internal or mental and the external or physical activities that the acquisition of learning and knowledge would remain incomplete without the help of action. Action is of many kinds, but its chief divisions are only two. The first aims at the achievement of the highest end of human existence, *viz.*, the attainment of Moksha through the performance of God's worship, praise and prayer, resignation and obedience to His will, by doing righteous deeds and by acquiring knowledge. The second is performed with a view to achieve success in the affairs of this world, *i. e.*, to acquire wealth and secure enjoyment by doing righteous deeds. When action is performed with the sole object of attaining God, it is followed by noblest results and is termed action detached from desire. It is bound up with endless bliss. When it is performed with the ultimate object of securing worldly prosperity and enjoyment and mundane happiness, it is called action attached to desire. It brings in its train the tasting of the fruit of birth and death. To the first class belongs the performance of the Yajnas, from the Agnihotra to the Ashvamedha—in which one has to burn in fire ingredients ( after they have been duly clarified ) which are fragrant and sweet and possess tonic and curative properties, with a view to purify the air and the rain water. A Yajna is productive of happiness to the whole world. To the second class belong such actions, as the production of foodstuffs and articles of clothing, the invention and manufacture of conveyances, machines, tools and implements, etc., which are performed for the successful working of the social order. These, for the most part, conduce to the happiness of the individuals only.

In this we are supported by the 1st and 8th aphorisms

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of Pada 3, Adhyaya 4 of the Purva Mimansa. * They purport to say that the duty of the performer of a Yajna is threefold, *viz.*, to collect the ingredients ( of homa ), to purify them and to consume them in fire. The ingredients are of four kinds as mentioned above, *viz.*, fragrant, sweet, tonic and curative. It is imperative that they should be so prepared and purified as to produce the best results. For instance, in order to prepare good curry fragrant ghee is poured into a ladle and heated over the fire, and when smoke begins to rise, the ladle is thrust into the vessel containing the curry. the mouth of vessel is closed and the curry is stirred about. Then the smoke, like the vapour that had risen before, is condensed as fragrant liquid, and, mixing with the curry, renders it sweet-scented, nutritious and palatable. In a like manner, the vapours that arise from a Yajna remove the impurities of air and rain water and thus conduce to the happiness of the whole world. Hence it is said in the Aitareya Brahmana, 1. 2† that a Yajna in which a learned man burns the purified ingredients in fire in the aforesaid manner conduces to the good of all mankind. A Yajna is performed for the benefit of others and the object of eulogising its result is to ward off evils. Good results flow from a Yajna only when it is performed with purified ingredients in a proper manner and by pure and holy men and not otherwise.

We read in the Shatapatha V. 3‡ that smoke and

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* द्रव्यसंस्कारकर्मसु परार्थत्वात् फलश्रुतिरर्थवादः स्यात् ।
द्रव्याणां तु क्रियार्थानां संस्कारः क्रतुधर्मः स्यात् ।
पूर्वमीमांसा अ० ४, पा० ३, सू० १ व ८ ।

† यज्ञोऽपि तस्यै जनतायै कल्पते यत्रैवं विद्वान् होता भवति ।
ऐतरेय ब्रा० प्र० १, अ० २ ।

‡ अग्नेर्वै धूमो जायते धूमादभ्रमभ्राद् वृष्टिरग्नेर्वा एता जायन्ते तस्मादाह तपोजा इति । श० कां ५, अ० ३ ॥

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vapour are produced by fire. When fire enters into trees, medicinal herbs, water and other substances it disintegrates them and separates their juices from them. The juices are then rarefied and ascend into the upper regions, borne up by air. Their liquid particles are termed vapour. Smoke is the name given to a combination of their liquid and earth ( or solid ) particles. When after the ascent of smoke into the higher regions a sufficient quantity of watery vapour is collected clouds begin to form and from these masses of vapour rain begins to fall. Then the annual plants, barley, etc., are produced. From them is produced food, from food semen, and from semen the bodies ( of living beings ). For this reason all these are said to be the progeny of fire.

We read in the Taittiriyopanishad that from that self ( atman ) sprang ether ( Akasha ), from ether air, from air fire, from fire water, from water earth, from earth herbs, from herbs food, from food seed, and from seed man. Man thus consists of the essence of food. —Ananda Valli 1. 2. * Again, " He performed Tapas. Having performed Tapas He perceived that food as Brahman, for, from food these beings are produced ; when born they live by food and into food they enter at their death. —Bhrigu Valli II. 3. ‡

Here food is called Brahman ( the Great ) because it

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* तस्माद्वा एतस्मादात्मन आकाशः संभूत आकाशाद्वायुः वायोरग्निः अग्नेरापः अद्भ्यः पृथिवी पृथिव्या ओषधयः ओषधिभ्योऽन्नं अन्नाद्रेतो रेतसः पुरुषः स वा एष पुरुषोऽन्नरसमयः। तैत्तिरीयोप०, आनन्दवल्ली १, अनु० २।

‡ अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते अन्नेन जातानि जीवन्ति अन्नं प्रयन्त्यभिसंविशन्ति । तैत्तिरोयोप०, भृगुवल्ली २, अनु० ३ ॥

The original does not paraphrase these two extracts. I have given their translation in the body of the book.—Tr.

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is the chief cause of the continuance of life. Happiness can accrue to the living beings from pure food, air and water, but not, if they are impure.

There are two agencies at work for the purification of food, air and water, *viz.*, (I) Divine and (2) human. God has made this fiery orb of the sun and sweet smells and flowers. The sun is constantly engagad in drawing up the juices from all things in the world. But as sweet smelling and bad smelling particles are mixed up with these juices, the water and air, which come in contact with them, are, on account of the mixture of sweet and bad smells, rendered of an indifferent quality in which there are both desirable and undesirable elements. As a result of this, the quality of plants, food, seed and bodies also, which are produced from the falling of rain, becomes indifferent. As a consequence of this, strength, intellect, prowess, energy, fortitude. courage and other qualities become of a mediocre type because it is a philosophical truth that as is the cause, so is its effect. This does not, however, argue a defect in God's creation; for, bad odours and other nuisances are mostly the creation of man. He being the author of bad odours and other nuisance, it becomes incumbent on him to remove them. It is a divine commandment that a man ought to speak the truth and ought not to tell lies. Whoever transgresses it, becomes a sinner and suffers pain in accordance with the law of God. Similarly, this commandment also, that man ought to perform a Yajna, has been promulgated by God. Whoever, therefore, violates it, commits sin because he omits to do an act which is productive of universal good. He must consequently suffer pain. The greater the number of men and other animals collected together at one place, the greater is the amount of offensive smell. It cannot be the result of God's creation because it is the consequence of the crowding together of a great number of men and other animals. Men collect together elephants and other animals for their own pleasure and hence the stink caused by these animals must be put down to the account of men's pleasure-seeking

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proclivities. In this way all bad odours which contaminate the air and rain water are produced by the agency of human beings. They alone ought, therefore, to remove them.

Of all living beings man alone is able to know good and evil. Manhood of man consists in the possession of the thinking faculty. Of all living beings man alone has been created with a mind, *i. e.*, with a capacity of acquiring knowledge. By a peculiar arrangement of the molecules of the organs of the human body God has made them fit for being used as instruments for acquiring knowledge. Man alone, and no other animal, therefore, is capable of knowing right and wrong and of doing righteous and keeping aloof from unrighteous acts. This is the reason why all men should perform the Yajna for the good of all.

Q. But the fragrant substances such as musk, &c., are destroyed by being thrown into fire ; how can it be said that a Yajna is productive of good ? On the other hand, if these good things be given to men, &c., to eat and be utilised otherwise they would yield better results than *homa*. What is then the use of performing a Yajna ?

A. Nothing is ever utterly annihilated. What is called destruction ( nasha ) is merely the passing from a perceptible state into an imperceptible one. I admit eight kinds of cognition ( darshana ).

Acharya Gotama lays down in the Nyaya Shastra that direct cognition is that true and unerring knowledge which springs from the contact of a sense organ with an object ; for example, on looking at a man from close quarters one becomes certain that what one is looking at is a human being and nothing else.

The knowledge of the bearer of a mark from the mark is called inference ; for example, on seeing the son we conclude that he had a father.

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The knowledge of an object based on its resemblance to another object is called analogy; for example, when we say that Yajnadatta resembles Devadatta we convey knowledge by means of similarity between the two men.

The knowledge springing from verbal authority is that which produces conviction in respect of things, seen and unseen, by means of words; for example, the saying that emancipation ( moksha ) is obtained through knowledge. —Nyaya I. 1—4, 5, 6 and 7.*

Historical tradition is the statement of a trustworthy person, as for instance, the statement that there was a war between the Devas and the Asuras.

Implication is the sense conveyed indirectly, for example, the statement, that rain falls when there are clouds, implies that there is no rain when there are no clouds.

Possibility is the happening of a thing through the instrumentality of a person or at a place; for example, the statement that father and mother beget children is a possible statement, but, if a person were to make a statement, that the hair of the moustache of Kumbhakarna stood 4 kosa erect and that his nose was 16 kosa long, it would be impossible and, consequently, false.

Non-existence is the absence of a thing at a certain place and time; for example, a man asks another to fetch a pitcher. That other person finding that the pitcher was non-existent at that place fetches it from another place

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* इन्द्रियार्थसंनिकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकं प्रत्यक्षम्। तत्पूर्वकं त्रिविधमनुमानम् पूर्ववच्छेषवत्सामान्यतो दृष्टं च। प्रसिद्धसाधर्म्यात् साध्यसाधनमुपमानम्। आप्तोपदेशः शब्दः। न्याय० अ० १, आ० १, सू० ४, ५, ६, ७।

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where it exists.—Nyaya II. 2. 1 and 2. *

Thus we believe that there are eight sources of knowledge. Without accepting these no one can achieve success in the affairs of this or in those of the next world.

Suppose a man thoroughly pulverises a clod of earth and throws it up in a strong wind into the sky with the force of his arm. It will be said that the clod has been destroyed (नाश), it being no longer visible to the eye. The word Nasha is formed by adding the suffix ( घञ् ) to the root ( णश् ) to become invisible. Hence Nasha ( disappearance ) is nothing but the state of becoming imperceptible to the external sense-organs. When atoms ( of a thing ) are separated from one another they pass beyond the sphere of perception and are no longer seen with the eye, but when they combine with one another and assume a gross form they again cross the path of vision, because a gross object alone can be perceptible to the eye. When a thing is so divided and sub-divided that it is incapable of further division its ( last sub-divisions ) are called atoms ( paramanu ). They can not be perceived with the senses, but they continue to exist in space all the same.

Similarly, when a thing is thrown into fire it is disintegrated, but continues to exist in another region. It is never utterly annihilated. For this reason, when a fragrant substance, which removes such injurious elements as offensive odours, is burnt in fire it purifies air and rain water and when they become free from defects they are a source of great benefit and happiness to the creation. For this reason, the performance of Yajna is obligatory.

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* न चतुष्ट्वमैतिह्यार्थापत्तिसंभवाभावप्रामाण्यात् । शब्द ऐतिह्यानर्थान्तरभावादनुमानेऽर्थापत्तिसंभवाभावानर्थान्तरभावाच्चाप्रतिषेधः ॥ न्याय० अ० २, आ० २, सू० १–२ ।

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Q. But, if the sole object of performing a Yajna be to purify air and rain water that object would be gained by keeping the fragrant substances in the house. Where is then the use of much fuss?

A. No, that would not do ; for, the air would not become lighter and rarefied and would not ascend into the sky, but, would remain where it is and there would be no room for the external air to come in. Besides this, the disease—destroying effects also would not ensue in the presence of half foul and half pure air. But, when fragrant and the like substances would be burnt in fire in the house heat would cause the air to expand and to become lighter and it would then ascend into the sky and pure air would get room to rush in from the four sides and fill the house and would thus produce salutary effects. The air, being laden with the atoms of fragrant substances through *homa*, would ascend into the sky, purify rain water and also increase the quantity of rain. Rain, in its turn, would produce plants of pure qualities and so on, and thus the quantity of happiness in the world would be immensely augmented. There can be no doubt about this. Such an effect would never be produced by fragrant air which has not come in contact with fire. The performance of *homa* is, therefore, most assuredly good. Again, when a person burns fragrant substances in fire the air which comes in contact with it affects the nasal organ of a man standing at a distance ( from the place where they are being burnt ) and he feels that the air is redolent of sweet smell. Thus, we come to know that the air carries with it good as well as bad odours. But, as the man moves further away his organ of smell ceases to be affected by the sweet smell and men of undeveloped mental faculties fall into the error that fragrance has been destroyed, although the fact is that they are not conscious of the existence of the fragrant substance because the latter have been divided up by being burnt in fire and exist in other regions.

There are many other advantages of *homa* which

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thinking men will be able to discover by bestowing a little consideration on the subject.

Q. If the object of performing *homa* be only this much it would be gained by the act itself, for what purpose, then, are the *mantras* recited at the time of *homa*.

A. That has its own purpose to serve. As we perform the *homa* with the hands, see it with the eyes and receive its sensation of touch through the skin, so we recite the Vedic *mantras* with the tongue in order to render worship, prayer and praise unto God. The recitation of the *mantras* imparts us knowledge of the advantages of *homa* and of the existence of the Deity and the repetition of the *mantras* helps to preserve them. Beside this, we are taught that all acts should be commenced with a prayer to God and the recitation of the Vedic *mantras* in the Yajna is only to offer such prayer at all of its stages.

Q. But what would be the harm if passages from other books than the Vedas were recited ?

A. The above mentioned object would not be achieved by reciting passages from other books because, not being the word of God, they would not be absolutely true. It is to be borne in mind that wherever and whatever truth is to be found it has proceeded from the Vedas and all untruth has its origin outside them and has not proceeded from God. On this says the Manusmriti : Sire ( Manu ) ! thou alone art acquainted with the purport and true meaning of the duties prescribed by the Vedas which are the ordinance of the unthinkable, unfathomable, and self-existent God. —" 1. 3." *

"The four Varnas, the three Lokas, the four Ashramas, the past, the present and the future are known by means of the Vedas.

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* त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयंभुवः ।
अचिन्त्यस्याप्रमेयस्य कार्य्यतत्त्वार्थवित्प्रभो ॥

मनु० अ० १, श्लो० ३ ॥

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"The eternal law of the Vedas upholds all beings and is a means of securing happiness to them, hence, we assign to it the highest place of honour."—XII. 97 and 99. *

Q. But, is it a *sine qua non* in the performance of a Yajna that one should prepare a *Vedi* by digging the ground, erect a *Yajnashala*, provide the Yajna vessels such as *Pranita*, &c., and the *Kusha* grass, and secure the service of *Ritvijas*, &c. ?

A. Out of these one should provide only what is needful and reasonable and nothing else. For example, it is necessary that a *Vedi* should be dug into the ground, for, in a *Vedi*, fire that is kindled, burns with a strong blaze and the things thrown into it ascend into the sky. Moreover, by making the *Vedi* of a triangular, quadrangular, circular and *shyena* like shape a knowledge of geometry would be acquired. Similarly, the construction of a particular kind of *Vedi* would require a particular number of bricks and thus would be helpful in the acquisition of a knowledge of arithmetic. In the same way, other acts also have their own use and value. But, to say that the placing of the *Pranita*, &c., in a particular way is productive of merit or that to place it in any other way is sinful, is fanciful and false, for, here, the cause of sin being absent, there can be no sin. Those acts only should, therefore, be done that are reasonable and necessary for the success of a Yajna ; for, if they would be left out the Yajna would not be successful.

Q. What does the word *devata* stand for when it is used in connection with a Yajna ?

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* चातुर्वर्ण्यं त्रयो लोकाश्चत्वारश्चाश्रमाः पृथक् ।
भूतं भव्यं भविष्यच्च सर्वं वेदात्प्रसिध्यति ॥
बिभर्त्ति सर्वभूतानि वेदशास्त्रं सनातनम् ।
तस्मादेतत्परं मन्ये यज्जन्तोरस्य साधनम् ॥

मनु० अ० १२, श्लो० ९७ व ९९ ॥

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A. For those objects only which are spoken of in the Vedas. The Yajurveda XIV. 20* says : '*Agni* is *devata*, *Vata* is *devata*, *Adityas* are *devatas*, *Vasus* are *devatas*, *Maruts* are *devatas*, *Vishvedevas* are *devatas*, *Vrihaspati* is *devata*, *Indra* is *devata* and *Varuna* is *devata*."

In the action-portion the word *devata* signifies the Vedic *mantras*, the metres *Gayatri* and *Agni*, etc., as in the above quoted verse. They are so called because they explain the method of doing an act. A *mantra* which reveals the meaning of the word *Agni* is said to have *Agni* for its *devata*. Similarly, those verses which bring to light the meaning of the words *Vata*, *Surya*, *Chandrama*, *Vasus*, *Rudras*, *Adityas*, *Maruts*, *Vishvedevas*, *Vrihaspati*, *Indra*, and *Varuna* are said to have those substances for their *devata*. God, whose authority is most trustworthy, has meant those verses to contain a reference to those substances.

On this point we quote two observations of Yaskacharya which occur in his Nirukta 1. 2. and VII 1.†

(1) When a *mantra* describes the ways of successfully performing the arts or the Yajna from the *Agnihotra* to the *Ashva medha*—that *mantra* is technically called *devata*

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* अग्निर्देवता वातो देवता सूर्य्यो देवता चन्द्रमा देवता वसवो देवता रुद्रो देवता मरुतो देवता विश्वेदेवा देवता बृहस्पतिर्देवतेन्द्रो देवता वरुणो देवता । यजु० अ० १४, मं० २० ॥

† कर्मसंपत्तिर्मन्त्रो वेदे । नि० अ० १, ख० २ ॥
अथातो दैवतं तद्यानि नामानि प्राधान्यस्तुतीनां देवतानां तद्दैवतमित्याचक्षते । सैषा देवतोपपरीक्षा यत्काम ऋषिर्यस्यां देवतायामार्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते तद्दैवतः स मन्त्रो भवति । तास्त्रिविधा ऋचः परोक्षकृताः प्रत्यक्षकृता आध्यात्मिक्यश्च ।
नि० अ० ७, खं० १ ॥

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in the Veda or when a *mantra* describes emancipation or union with God, which is the ultimate object of all action, it as well as its meaning is given the name *devata.*

(2) When a *devata* forms the chief subject of the exposition in a *mantra* it is called *devata.* The names of substances and their explanations occurring in a *mantra* become the signs or marks of a *levata, e. g.*, in the 7th *mantra* of Chapter 22 of the Yajurveda † the word *Agni* is the mark of *devata.* It is, hence, evident that wherever a *devata* is spoken of it signifies the *mantra* which bears its mark. A *mantra* has that substance as its *devata* whose name occurs therein.

Now we come to the tests for finding out the *devata* of a *mantra* of which some have been mentioned already and the rest will be described hereafter. God is the Rishi—the all-seeing. When God, desiring to impart instruction about a particular object, describes its properties in a *mantra* that *mantra* is said to have that object as its *devata.* The *mantra* itself which gives a comprehensive exposition of a substance becomes the connotation of the word *devata.* The word '*richah*' comes from the root '*rich*' to praise. The *mantras* (*richas*) are called '*devatas*' because the learned describe and expound and bring to light all the true sciences through them. Such *mantras* are of three kinds: (1) those whose meaning is secret, (2) those whose meaning is obvious and (3) those which deal with spiritual substances—the soul and the indwelling ruler—God.

These then are the meanings of the word *devata* in the action-portion.

Again we quote from the Nirukta VII, 4.* What is the

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† अग्निं दूतं पुरोदधे हव्यवाहमुपब्रुवे ॥ देवां २ ॥ आसादयादिह ।
यजु० अ० २२, मन्त्र १७ ॥

* तद्येऽनादिष्टदेवता मंत्रास्तेषु देवतोपपरीक्षा यद्दैवतः स यज्ञो

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test for finding out the *devata* of a *mantra* in which the name or the meaning of its *devata* does not specifically occur ? In the case of such *mantras*, in which the *devata* is not visible on the surface, it should be understood to be *Yajna* or a component part of *Yajna*. But, as regards those *mantras* which cannot have *Yajna* for their *devata*, the latter is *Prajapati*—God. This is the opinion of the *Yajnikas*. There is a difference of opinion on this point.

The *Nairuktas* say that such *mantras* are *narashansa*, *i. e.*, they treat of men. The *Laukikas* believe that these *mantras* have desire for their *devata*. In this way various views are held on this point. In some cases God, in others, actions or mother, or father or holy guest or the learned are taken as the *devata* of the *mantras*. The reason is that father, mother, etc., are worthy of respect and benefactors and so possess the shining virtues of a *devata*. The verses of the Vedas have the success in *Yajna* as their chief object and hence they have the latter for their *devata*.

To summarise, in the action-portion, the *devatas* are the *mantras* composed in the Metres, *Gayatri*, &c., the ordinance of God, *Yajna*, its compenent parts, God, man, desire learned men, holy guest, mother, father or preceptor. But in *Yajna* the *devetas* are only God, and the *Vedic Mantra*.

The Nirukta VII. 15* says that the *devas* are so called because they give, shine, illumine or instruct or because they have their abode in the regions of light.

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वा यज्ञांगं वा तद्देवता भवन्ति । अथान्यत्र यज्ञात् प्राजापत्या इति याज्ञिका नाराशंसा इति नैरुक्ता अपि वा सा कामदेवता स्यात्प्रायो देवता वास्त्याचारो बहुलं लोके देवदेवत्यमतिथिदेवत्यं पितृदेवत्यं याज्ञदैवतो मंत्र इति । निरुक्ते ५० ७; मन्त्र ४ ॥

* देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा । नि० अ० ७, खं० १५ ॥

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A *Mantra* is so called because it inspires thought and a *Chhandas* is so called because it affords cover or protection ( from ignorance ). —Nirukta VII. 12. ‡

[ To give away is to relinquish one's own proprietary rights over a thing and to convert it into the property of another. ] God, learned men and other human beings are called *devas* because they bestow gifts on others. The sun, &c., are said to be *devas* because they shine and illuminate. The mother, the father and the preceptor are named *devas* because they instruct others. God is *deva* because He is the illuminator of illuminators, and because He resides in the solar rays, in the sun itself and in the *pranas*. It has been said in the Kathopanishad V. 15 * that there the sun shines not, nor does the moon, nor do the stars, nor even these lightnings, what to say, then, of this fire. All these shine after that shining One. All this shines with His light.

In God the sun &c., cannot shine. They all sshine after Him—the shining One. None of these pos esses any independent light of its own. Hence we ought to believe that God alone is the One Deity to whom worship is due.

In Yajurveda XL 4 † the word *deva* means the five senses hearing, &c., and the *manas*. The senses and the *manas* are called *devas* because they convey to us the sensations of sound, touch, colour and form, taste and smell, and enable us to know the truth and the untruth.

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‡ मन्त्रा मननाच्छन्दांसि छादनात् । नि० अ० ७, खं० १२ ॥

* न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽय-
मग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥
कठ० वल्ली ५, मन्त्र १६ ॥

† नैनद्देवा आप्नुवन्पूर्वमर्षत् । यजु० अ० ४०, मन्त्र ४ ॥

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The word *deva* is the same as *devata*. The word *devata* is formed by adding the suffix *tal* ' to *deva* as an intensive according to Ashtadhyayi. ‡

Definition ( stuti ) is to describe the good as well as the evil qualities of a thing, *i. e.*, to give a true description of its good as well as bad properties, *e. g.*, to say that this sword when struck cuts extremely well, it is sharp-edged and does not break even if it is bent like a bow would be its *stuti*. Similarly, the statement that the sword does not possess these qualities would be its *stuti*.

The foregoing remarks about the word *deva* or *devata* are applicable to all instances where it may occur. This application, however, is restricted to the action portion only. In the worship and the knowledge portions and also in the *Nishkama* section ( in which actions are enjoined to be performed without attachment to their results ) the word *deva* connotes God only, because there He alone is the objeet of our worship and seeking. In the *Sakama* section ( in which acts are done for the sake of results ) *devata* means God also, because there we pray to God to give us the objects of our desires. This is the only difference between the *Nishkama* and the *Sakama* sections of the action portion. The true purport of the Vedas is that reference to God should not be omitted anywhere in them. We refer to Nirukta VII. 4. † which purports to say :

Of all the *devatas* which are helpful to us in the affairs of our life God is the chief *devata*, because He alone possesses such qualities as Almightiness, &c. Before Him

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‡ देवात्तल् । अष्टा० ॥

† माहाभाग्याद्देवताया एक आत्मा बहुधा स्तूयते एकस्यात्मनोऽन्ये देवाः प्रत्यंगानि भवन्ति । कर्मजन्मान, आत्मजन्मान आत्मैवैषां रथो भवत्यात्माऽश्वा आत्मायुधमात्मेषव आत्मा सर्वं देवस्य देवस्य । नि० अ० ७, खं० ४ ॥

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no other *devata* can lay claim to *devata*-hood, for, all the Vedas ordain in various ways the worship of Him alone—He being one without a second, independent of the help of others, and all-pervading. Therefore, all the other *devatas*, of which we have spoken or of which we shall speak hereafter are only secondary limbs, as it were, of the one God. They are manifested in only a small portion of His might. They are action-born or self-born because they owe their existence to divine Acts or to divine Might. God is the resting place of these *devatas*. He is the cause of their movements. He is their weapon with which they prevail and He is their arrow, the destroyer of all misery. God is all in all of the *devas*, *i. e.*, He is their creator, sustainer, ruler and benefactor. There is nothing nobler or higher than God.

We quote here some *mantras* from the Vedas on this subject.

'The thirty three *devas* for whose sake a *Yajna* is performed take their shares and return them to us twofold.' —Rigveda VI. 2. 35. 1. *

'Know fully and completely the thirty three *devas*. God—the Lord of creatures—is their over lord and master. He keeps all created things under control.' —Yajurveda XIV. 31. ‡

'Over whose riches the thirty three *devas* keep a constant watch. Who can now know his riches which are protected by the thirty three *devas* ?'

'The thirty three *devas* fulfil their allotted functions

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* ये त्रिंशति त्रयस्परो देवासो बर्हिरासदन्। विदन्नह द्विता सनन्।
ऋ० अ० ६, अ० २, व० ३५, मन्त्र १ ॥

‡ त्रयस्त्रिꣳशतास्तुवत भूतान्यशाम्यन्प्रजापतिः परमेष्ठ्यधिपति-रासीत्। यजु० अ० १४, मन्त्र ३१ ॥

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in God's creation (*anga*—lit. body). Some learned in the Vedas know those thirty three *devas*.'—Atharva X. 23.4—23 and 27. †

We must consult the Brahmanas, which explain the Vedic verses, for their interpretation.

Now we give a quotation from the Shatapatha Brahmana. It is a speech of Yajnavalkya to Shakalya.

The *devas* are only thirty three, *viz.*, the 8 *Vasus*, 11 *Rudras*, 12 *adilydas*, 1 *Indra* and 1 *Prajapati*.

The fire, the earth, the air, the intermediate regions between the earth and the sun, the sun, the firmament or the regions illumined by his rays, the moon and the constellations—these eight are given the name of *Vasus*. [*Dyaus* is the sun's light illumining the regions round about the sun or the earth. *Agni* is the terrestrial fire]. They are called *Vasus* because they hold or contain all created things and because they are the abode of all things. The fire, &c., being the dwelling place of all are called Vasus.

The ten *pranas* (vital airs) within the body and the *Atma*, as the eleventh, are called *Rudras*. The ten *Pranas* are :— *Pranah*—in-breathing, *Apanah* — out-breathing, *Vyanah*—the wind which causes the bodily organs to move, *Samanah*—the wind which causes the circulation of blood, *Udanah*—the wind which causes the food to be swallowed, *Nagah*—the wind which causes eructation, *Kurmah*—the wind which brings about the opening and

† यस्य त्रयस्त्रिंशद्देवा निधिं रक्षन्ति सर्वदा। निधिं तमद्य को वेद यं देवा अभिरक्षथ ॥
यस्य त्रयस्त्रिंशद्देवा अङ्गे गात्रा विभेजिरे। तान्वै त्रयस्त्रिंशद्देवानेके ब्रह्मविदो विदुः ॥
अथर्वं० कां० १०, प्र० २३, अनु० ४, मन्त्र २३ व २७ ॥

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closing of the eyelids, *Krikalah*—the wind which causes yawning, *Devaduttah*—the wind which produces hunger, and *Dhananjayah*—the wind which remains in the body even after death and causes it to swell. These are called *Rudras* because when they go out of the mortal body at the time of death they cause the relatives of the deceased to weep. Being the cause of weeping ( *Rudana* ) they are called *Rudras*.

The twelve months beginning with *Chaitra* ( March ) and ending with *Phalguna* ( February ) are called *Adityas*. They are so called because they revolve swallowing up the whole world from all sides or because in running up their course they drag on all created beings nearer and nearer to their life's end at every moment or because by their wheel-like revolution they bring about the decay of the parts of all created things and ultimately their death.

Thunder and lightning is called *Indra* on account of its vast potentialities and refulgence.

*Yajna* is the animals. It is called *Prajapati*. It is the cause of the prosperity of all men and is, therefore, called the Lord of creation ( *Prajapati* ) in a metaphorical sense.

All these together make up the thirty-three *devas*. This epithet is given to them from a secular point of view. The word *deva* is derived from the root '*divu*' to give, shine, &c., and they are called *Devas* because they possess the attributes of gift, light, &c.

The *lokas* also are called the three *devas*. The author of the Nirukta says that the three *Dhamans* ( *lokas* ) are locality, name and form of existence—Nirukta IX, 28.* The Shatapatha XIV, 4. ‡ says : 'these are the three

* धामानि त्रयाणि भवन्ति । स्थानानि, नामानि, जन्मानीति ।

नि० अ० ९, खं० २८ ॥

‡ त्रयो लोका एत एव । वागेवायं लोको, मनोऽन्तरिक्षलोकः, प्राणोऽसौ लोकः । शतपथ० कां १४, अ० ४ ॥

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(*lokas*) worlds. This world (earth) is speech, the intermediate space (*antariksha*) is the mind (*manas*) and the other world is *Pranah* (vital airs).' These three also are known as the three *devas*.

Food and breath (*Pranah*) are the two *devas*.

The electric force (*Adhyardha*) called the *Sutratman*, which pervades this cosmos and causes the whole world to grow, is also a *deva*.—Shatapatha XIV 5, †

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† स होवाच महिमान एवैषामेते त्रयस्त्रिꣳशत्त्वेव देवा इति। कतमे ते त्रयस्त्रिꣳशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिꣳशदिन्द्रश्च प्रजापतिश्च त्रयस्त्रिꣳशाविति। कतमे वसव इति। अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदꣳ सर्वं वसु हितमेते हीदꣳ सर्वं वासयन्ते तस्माद्वसव इति। कतमे रुद्रा इति। दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदास्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथ रोदयन्ति तस्माद्रुद्रा इति। कतम आदित्या इति। द्वादश मासाः संवत्सरस्यैत आदित्या। एते हीदꣳ सर्वमाददाना यन्ति तद्यदिदꣳ सर्वमाददाना यन्ति तस्मादादित्या इति। कतम इन्द्रः कतमः प्रजापतिरिति। स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति। कतमः स्तनयित्नुरित्यशनिरिति। कतमो यज्ञ इति पशव इति। कतमे ते त्रयो देवा इतीम एव त्रयो लोका एषु हीमे सर्वे देवा इति। कतमौ द्वौ देवावित्यन्नं चैव प्राणश्चेति। कतमोऽध्यर्ध इति। योऽयं पवत इति। तदाहुः। यदयमेक एव पवतेऽथ कथमध्यर्ध इति यदस्मिन्निदꣳ सर्वमध्यार्ध्नोत्तेनाध्यर्ध इति। कतम एको देव इति स ब्रह्म त्यदित्याचक्षते। श० कां० १४, अ० ५॥

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But are all these *devas* to be worshipped ? No, worship is due only to Brahma, who is the maker of the whole universe, omnipotent, the object of universal worship and reverence, all-sustenance, all-consciousness and all-bliss, unborn, just and possessed of other similar attributes. He alone, the One, the Supreme Lord, the thirty fourth *Deva* is the object of worship of all men. He is proclaimed as the established conclusion of the Vedas. The Aryas who follow the path laid down in the Vedas have always worshipped, do worship and will ever worship Him alone as their Deity. By constituting another being as the Lord of their desire and the object of their worship men only give an unmistakable proof of their being non-Aryas. For, says the Shatapatha XIV. 4 " worship only *Atma* ( *God* ). If one were to say to one who declares another than *Atman* as God that he will weep for what is dear to him, very likely it would be so. Let him worship *Atman* ( God ) alone as dear. He, who worships *Atman* alone as dear to him, will never lose what is dear to him. If a man worships another deity he does not know ; he is like a beast for the *devas* ( learned men ). *

From this historical record of the Aryas it is evident that they were never the worshippers of any one except God.

All this leads to the conclusion that the word *deva* connotes all the ten meanings of the root *divu*, *viz.*, sport, desire to conquer, activity, lustre, praise, joy, dejection, sleep, beauty and progression, in whichever of the two senses it may be used. But all the other *devas* shine with

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* आत्मेत्येवोपासीत, स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात् प्रियँ रोत्स्यतीतीश्वरो ह तथैव स्यादात्मानमेव प्रियमुपासीत स य आत्मानं प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति। यो ऽन्यां देवतामुपास्ते न स वेद यथा पशुरेवँ स देवानाम्।

शत० का० १४, अ० ४॥

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the light of God. He alone is self-effulgent. Of these sport desire to subjugate the wicked, taking part in activities, sleep, dejection are chiefly the wordly activities. The *devas*, fire, &c., are the means of success in such activities. But here also the other sense, *viz.*, that of God, is never entirely absent because He is ever present everywhere and is the creator and supporter of all. Lustre, *i. e.*, to bring to light, praise, *i. e.*, to describe the qualities, the production of qualities, joy, beauty, motion, *i. e.*, progression, knowledge and acquisition are chiefly and properly the attributes of God. In the other *devas* they exist in a secondary sense alone, depending as they do on the divine power. Hence *deva*-hood in God is primary and in the other *devas* secondary only.

Some persons object that as the Vedas sanction the worship of both animate and inanimate objects their authority becomes doubtful. This is erroneous. God has planted inherent qualities in all the objects *e. g*, He has endowed the eye with the capacity to receive the sensations of form, light and colour. Hence he alone is able to see who has got eyes and not he who is blind. This objection is as futile as the one as to why God does not enable us to see form and colour without the aid of the eye and the sun. The word *Puja* ( honour ) means to treat properly and its synonyms are, to act agreeably to, to act in conformity with, a person or thing. In this sense all men do *Puja* to the eye also. Similarly, so far as fire aids our vision in seeing the objects and is useful to us in the acquisition of knowledge it has the attributes of a *devata*. and there is no harm in calling it a *devata*. Where, however, the Vedas ordain the worship of the *devata*, the term means God and God only.

Again, the *devatas* are divided into two classes, *viz.*, those that have a body and those that have no corporeal frame. Both classes have already been dealt with. The Taittiriyopanishad refers to 5 *devas* who are to be honoured and worshipped by all men.

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Let thy mother be to thee like unto a *deva* ;
Let thy father be to thee like unto a *deva* ;
Let thy preceptor be to thee like unto a *deva* ;
Let thy guest be to thee like unto a *deva*. VII. 11. *

Thou, indeed, art the real Brahma, I shall proclaim thee alone as the real Brahma, VII. 1. ‡

Here the mother, the father, the preceptor and the guest are the *devas* who have a corporeal body, but God is altogether devoid of it. Similarly, among the *devas* mentioned before, the *Vasus*, *viz.*, the fire, the earth, the sun, the moon and the stars, &c., are the *devas* which have a body and the eleven *Rudras*, the twelve *Adityas*, the *Manas*, the five intellectual senses, the air, the intermediate regions between the earth and the sun, the bright firmament and the *Mantras* are the *devas* which are devoid of a body. Thunder and lightning ( electricity ) and *Vidhiyajna* are embodied as well as bodiless. In this way *devaas* are of two kinds, *viz.*, those with a body and those without a body. Their *deva*-hood consists only in their being of use in our actions and transactions. Similarly, the mother, the father, the preceptor and the guest possess *deva*-hood only in so far as they afford us help in our affairs of the world and enlighten us in matters relating to our spiritual welfare. But worship is due to God alone because He is our greatest helper and the highest object of our desire. It is, therefore, certain that the Vedas ordain the worship and adoration of God alone and of none else.

For these reasons the opinion, which has been held and is still held by some of the modern Aryas and Europeans that the Vedas sanction the worship of physical

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* मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । तैत्ति० प्रपा० ७, अनु० ११ ॥

‡ त्वमेव प्रत्यक्षं ब्रह्मासि त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । तैत्ति० प्रपा० ७, अनु० १ ॥

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*devas* alone is altogether false. Equally false is also the opinion of many Europeans who say that the Aryas were originally the worshippers of physical *devatas* and in course of long ages they gradually advanced to the knowledge that God alone was deserving of worship. For, the fact is that the Aryas have been worshipping God since the beginning of creation under various names such as *Indra*, *Varuna*, *Agni*, &c., in accordance with the method laid down in the Vedas.

We shall now give a few quotations in support of our view.

For example take the first verse of the Rigveda.

I praise *Agni* ( God ) the great high priest, the presiding deity of Yajna, the creator of the seasons, the great giver, the Lord of wealth. *

In the course of our commentary on this verse we have quoted the Rik Verse II, 3, 22. 6, the remarks of the Nirukta Daivata Kanda 18 and the Yajuh verse XXXII. 1.

They call him Indra, Varuna, Mitra, Agni, glorious Suparna Garutman. To Him who is One the sages give various titles : they call him Agni, Yama and Matarishvan.†

The sages speak in many ways of this very Agni—the great Being who is one. ‡

He is Agni, Aditya, Vayu, Chandramah, Shukra,

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* अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ॥

† इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥
ऋ० अ० २, अ० ३, व० २२, मन्त्र ६ ॥

‡ इममेवाग्निं महान्तमात्मानमेकात्मानं बहुधा मेधाविनो वदन्ति ।
नि० दै० कां० १८ ॥

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Brahma, He is Apah, Prajapati. †

Take the Rik verse I, 6, 15, 5, the nine verses, VIII, 7,3, 1—9 and the Yajuh verses XXXII, 29, 10; XXXI, 18; XL, 5, 8; XVII, 17, 18, 19; and many others of a similar character.

Him we invoke for aid, who reigns supreme, the Lord of all that moves or stands, inspirer of the soul. That Pushan may promote the increase of our wealth, our keeper and our guard infallible for our good. ‡

In the beginning there was God, the source of light. He was the one Lord of all created beings. He upholds this earth and the heavens. To Him—the Prajapati—we shall offer our prayers.

He, who is the giver of spiritual knowledge and giver of strength, whom the world worships, whose command all learned men obey, whose shelter is immortality, whose shadow ( want of protection ) is death. To Him—the Prajapati—we shall offer our prayers.

He, who by His greatness is the one sole King of all that moves, breathes and slumbers, who is the ruler of all bipeds and quadrupeds. To Him—the Prajapati—we shall offer our prayers.

Whose greatness these snow-clad mountains and the ocean with the rivers proclaim, whose arms are these vast regions. To Him—the Prajapati—we shall offer our prayers.

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† तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः । तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः । यजु० अ० ३२, मं० १ ॥

‡ तमीशानं जगतस्तस्थुषस्पतिं धियं जिन्वमवसे हूमहे वयम् । पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये ॥

ऋ० अ० १, अ० ६, व० १५, मं० ५ ॥

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By whom the heavens are upheld and the earth is made steadfast, by whom the firmament and heaven are made stable, by whom the heavenly bodies in midspace are pervaded. To Him—the Prajapati—we shall offer our prayers.

To whom the earth and heavens, upheld by His protecting might and moved by His will, look up, in whom the risen sun shines. To Him—the Prajapati—we shall offer our prayers.

When this vast diffused matter, holding the universe in its womb and producing an igneous condition manifested itself, He was the one life of the *devas*. To Him—the Prajapati—we shall offer our prayers.

He who with His greatness looked on that diffused matter, possessed of energy and producing the Yajna ( cosmos ), who is the one Supreme *deva* of all the *devas*. To Him—the Prajapati—we shall offer our prayers.

May He the Lord of righteousness, who is the creator of the earth, who made the shining regions, who made the vast and shining diffused matter manifest itself. May He not harm us. To Him—the Prajapati—we shall offer our prayers. ‡

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* हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत्
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥
य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्य च्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥
यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईशेऽस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥
यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥

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May the sage describe fully that station of immortality (God) which is enveloped in mystery. He who knows the three portions (feet) hidden in mystery is wiser than his elders. *

He is our brother, father and begetter. He knows all the stations and the worlds. In Him the learned men taste of immortality (moksha) and enjoy the pleasures of that highest station. ‡

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येन द्यौरुग्रा पृथिवी च दृढा येन स्वः स्तभितं येन नाकः ।
योऽन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥
यं क्रन्दसी अवसा तस्थमाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्राधिसूर उदितो विभाति कस्मै देवाय हविषा विधेम ॥
आपो ह यद्बृहतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम् ।
यो देवानां समवर्त्ततासुरेकः कस्मै देवाय हविषा विधेम ॥
यश्चापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम् ।
यो देवेष्वधिदेव एक आसीत् कस्मै देवाय हविषा विधेम ॥
मा नो हिꣳसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा जजान ।
यश्चापश्चन्द्रा बृहतीर्जजान कस्मै देवाय हविषा विधेम ॥

ऋ० अ ८, अ० ७, व० ३, मं० १-६ ॥

( In translating the above verses I have generally followed the translation of B. Ganga Prasada in his Fountain Head of Religion.—Tr. )

* प्रतद्वोचेदमृतं नु विद्वान् गन्धर्वो धाम विभृतं गुहासत् ।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पितासत् ॥

यजु० अ० ३२, म० ९ ॥

‡ स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त ॥

यजु० अ० ३२, मन्त्र १० ॥

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He encompasses existing creatures, the worlds, the quarters and the sub-quarters ; He is the manifestor of the first states of matter, and the Lord of moksha. He alone can approach Him who surrenders his self to Him. †

I know this mighty Being whose colour is like that of the sun, who is beyond the reach of darkness. A man can overstep death only by knowing Him. There is no path save this to travel by ( beyond death ). *

He moves and does not move. He is far distant. He is near. He is within this All and He surrounds this All externally. ‡

He pervades on all sides, He is full of lustre, Bodiless, Woundless, Sinewless, the Holy, not pierced-by-evil, Omniscient, Wise, Encompassing all, the Self-existent. He has revealed the true knowledge to His everlasting subjects.(*a*)

He makes a gift of all these worlds, the Seer, the Bountiful Lord, the All-pervading, our father. His wish is wealth,

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† परीत्य भूतानि परीत्य लोकान्परीत्य सर्वाः प्रदिशो दिशश्च ।
उपस्थाय प्रथमजामृतस्यात्मनात्मानमभिसंविवेश ॥
यजु० अ० ३२, मन्त्र ११ ॥

* वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥
यजु० अ० ३१, मन्त्र १८ ॥

‡ तदेजति तन्नैजति तद्दूरे तद्वन्तिके । तदन्तरस्य सर्वस्य तदु
सर्वस्यास्य बाह्यतः ॥ यजु० अ० ४०, मन्त्र ५ ॥

(*a*) स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्व-
तीभ्यः समाभ्यः ॥ यजु० अ० ४०, मन्त्र ८ ॥

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He pervades everything the first as well as the last. (*a*)

What was the place whereon He took His station ? What was it that upheld Him ? What was the manner ? Whence the Omnific Lord, seeing all, producing the earth, disclosed the heavens with His might ? *

He has eyes on all sides, a mouth on all sides and hands and feet on all sides. He is the one Lord who, producing the earth and heavens, arranges them in order, like the wings ( of a bird ) with His might. †

Like kine unmilked we call aloud O Glorious Lord ( Indra ) ! the Hero, to Thee. Thy vision encompasses the highest heavens. Thou art the Lord of all that moves and of that which moves not. ‡

See the following two verses of the Sama Veda, the following seven verses of the Rig Veda and the following and many other verses of the Atharva Veda. Of these verses some have been explained before, the others will be explained hereafter. This not being the proper place we do not explain them here

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(*a*) य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत् पिता नः ।
स आशिषा द्रविणमिच्छमानः प्रथमच्छदवराँ ॥२॥ आविवेश ॥
यजु० अ० १७, मन्त्र १७ ॥

* किं ँ स्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथासीत् ।
यतो भूमिं जनयन् विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः ॥
यजु० अ० १७, मन्त्र १८ ॥

† विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो बाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देव एकः ॥
यजु० अ० १७, मन्त्र १९ ॥

‡ अभि त्वा शूर नोनुमोऽदुग्धा इव धेनवः । ईशानमस्य जगतः
स्वर्दृशमीशानमिन्द्र तस्थुषः ॥ साम० उत्तरार्चिके ॥

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O Glorious Lord ( Indra ) ! there is no one like unto Thee, of earth or of the heavens, none hath been born or ever will be born. We invoke Thee, O Lord ! give us power and wealth in horses and cattle. *

Then there was neither the Asat ( the manifested cosmos ), nor the Sat ( the first stage of matter evolved out of the primordial matter for creation of the universe), nor were there the nebulae, nor the sky beyond them. There was something which covered all like a haze, but it could not be of such an unfathomed depth as to cover Him, the Holy Brahma. ‡

There was neither death nor its opposite, nor was there any sign to distinguish between night and day. The One was there existing by His own nature, without agitation. Apart from Him there was nothing whatever. †

In the beginning there was darkness. This All, was concealed in darkness, and was undiscriminated chaos. Whatever there was void and formless. The One created the cosmos by His greatness and might. (*a*)

In the beginning then rose Desire the primeval seed of *Manas.* Sages who searched with their hearts' thought

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* न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यंतस्त्वा हवामहे ॥
सामo उत्तरार्चिके ॥

‡ नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥

† न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्नापरः किंचनास ॥

(*a*) तम आसीत्तमसा गूढमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिना जायतैकम् ॥

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discovered the kinship of the Sat with the Asat.(*a*)

Whatever was below, whatever was above, was traversed by the light of these (sages). [ They discovered that ] there were germs of life, mighty forces, free action at one place and energy at another. (*b*)

Who verily knows and who can here declare it, whence it was born and whence came this creation ? The learned sages were born after this world's production. Who knows then whence it first came into being ? †

He, from whom this creation first proceeded, upholds it. He is the supervisor of even the highest heaven. He verily knows it and who knows it if He also do not know.*

That universe, which Prajapati created, wearing all forms, the highest, the midmost and the lowest—how far did Skambha Prajapati penetrate within it ? What portion did He leave unpenetrated ? ‡

Tell me who is that Prajapati on whom, as their foundation, earth, and firmament and sky are set and in whom,

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(*a*) कामस्ततोऽग्रे समवर्त्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥

(*b*) तिरश्चीनो विततो रश्मिरेषामधः स्विदासी ३दुपरि स्विदासी३त् ।
रेतोधा आसन्महिमान आसन्स्वधा अवस्तात् प्रयतिः परस्तात् ॥

† को अद्धा वेद क इह प्रवोचत्कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथ को वेद यत आ बभूव ॥

* इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
योऽस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥

ऋ० अ० ८, अ० ७, व० १७, मन्त्र १-७ ॥

‡ यत्परममवमं यच्च मध्यमं प्रजापतिः ससृजे विश्वरूपम् ।
कियता स्कम्भः प्रविवेश तत्र यन्न प्राविशत् कियत्तद्बभूव ॥

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as their appointed place, rest fire and moon and sun and air? ‡

The following quotations are taken from the Upanishads, viz., from the Katha Upanishad, Valli 2.20; Valli 3.15; Valli 4.10; Valli 5.12 & 13; from the Mundaka Upanishad II. 1.2 & II. 2.7; from the Mandukyopanishad Mantra 7; from the Taittiriyopanishad Brahmananda Valli I.1.; and from the Chhandogyopanishad VII. 23 and VII. 24. 1.

The Supreme Self, smaller than the small, greater than the great, is hidden in the heart of this creature. A man, who is free from desires and free from grief, sees the majesty of the self by the grace of the Creator. *

He who has attained that who is without sound, without touch, without form, without decay, without taste, eternal, without smell, without end, without beginning, beyond the Great and unchangeable, is freed from the jaws of death. †

What is here [ in this life ] the same is there [ after death ] *i. e.*, God rules everywhere and what is there the same is here. He who sees any difference here goes from

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‡ यस्मिन्भूमिरन्तरिक्षं द्यौर्यस्मिन्नध्याहिता । यत्राग्निश्चन्द्रमा सूर्यो वातस्तिष्ठन्त्यर्पिताः स्कंभं तं ब्रूहि कतमः स्विदेव सः ॥

अथर्व० का० १०, अनु० ४, मन्त्र ८ ॥

* अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् । तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥

कठ० अ० १, वल्ली० २, मन्त्र २० ॥

† अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात्प्रमुच्यते ॥

कठ० अ० १, वल्ली० ३, मन्त्र १५ ॥

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death to death. †

There is one ruler, the self, within all things, who makes the one form manifold. The wise, who realise him within their self, to them belongs eternal happiness, not to others. ‡

He is the eternal among the eternal, the conscious among the conscious. He, though one, fulfils the desires of many. The wise, who realise him within their self, to them belongs eternal peace, not to others.*

That heavenly person is without a body. He is both, within and without, not born, without breath, without mind, pure, higher than the high, imperishable. (*a*)

To Him who understands all, and knows all, all the glory in the world belongs. He, the Self, dwells in the pervading—the luminiferous ether, the abode of the great city [ the universe ]. (*b*)

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† यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥

कठ० वल्ली० ४, मन्त्र १० ॥

‡ एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति । तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

* नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् । तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ कठ० अ० २, वल्ली ५, मन्त्र १२, १३ ॥

(*a*) दिव्यो ह्यमूर्त्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः । अप्राणो ह्यमनाः शुभ्रो ऽक्षरात्परतः परः ॥ मुण्ड० मु० २, खं० १, मन्त्र २ ॥

(*b*) यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि । दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥ मुण्ड० मु० २, खं० १, मं० ७ ॥

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He is not one whose consciousness is functioning inwards ( *i. e.*, in the sleeping state ), nor one whose consciousness is functioning outwards [ *i. e.*, in the wakeful state ], nor one whose consciousness is midway between the two states. He is not cloud of intelligence, nor possessed of consciousness, nor yet devoid of it. He is invisible, above human control, incomprehensible. He has no marks. He is unthinkable, indescribable, conscious of self in self, unconditioned by the world, calm, all bliss, without a second. His state is the fourth. He is the Self. He ought to be known. ‡

He who knows Brahman who, is eternal, consciousness, and infinite and hidden in the depth [of the heart], enjoys all blessings in the highest regions with Brahman. *

The Infinite is bliss, there is no bliss in anything finite. The Infinite only is bliss. We must, therefore, desire to understand this Infinite. ‡

Where one sees nothing else, hears nothing else, understands nothing else, that is the Infinite. Where one sees something else, hears something else, understands something else, that is the finite. The Infinite is immortal, the

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‡ नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्। अदृष्टमव्यवहार्य्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म्यप्रत्ययसारं प्रपंचोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ माण्डू०, मं० ७ ॥

* सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायाम्। परमे व्योमन्त्सोऽश्नुते सर्वान् कामान् ब्रह्मणा सह विपश्चितेति ॥

तैत्ति० वल्ली० १, अनु० १ ॥

† यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखम्। भूमा त्वेव विजिज्ञासितव्य इति ॥ छान्दो० प्र० ७, खं० २३ ॥

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finite is mortal. ‡

Sir ! in what does the Infinite rest ?

In its own greatness. +

The German Professor Max Muller, in commenting upon the Mantras. Rigveda VIII. 7. 3. 1 in his book called the History of Ancient Sanskrit Literature, says that this Mantra is recent in comparison to the *Chhandas*. This is erroneous. He further says that the Vedas are divisible into two parts, the Chhandas portion and the Mantra portion. He defines the *Chhandas* as that composition which contains commonplace ideas and is devoid of originality and which is a rhapsody proceeding from the mouth of an ignorant man due to spontaneous suggestion. He guesses that the earliest date of the *Chhandas* cannot be prior to 3100 years and that no earlier date than 2900 years can be assigned to the composition of the Mantras. In support of his opinion he quotes such verses as Rigveda I. 1. 1.2.

This also is contrary to the truth. He does not know the meaning of the word Hiranyagarbha. According to Shatapatha VI.7.1.2 * the word *Hiranya* means *Jyotih* and *Jyotih* means immortality ( emancipation ). According to the Nirukta XII. 25 † Jyotih means *Keshi i. e.*, one

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‡ यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा। अथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पम्। यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यँ स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नीति ॥

छान्दो खं २४, मं १.॥

\+ ज्योतिर्वै हिरण्यं ज्योतिरेषोऽमृतँ हिरण्यम्।

शत० कां० ६, अ० ७, ब्रा० १, कं० २ ॥

† केशी केशा रश्मयस्तैस्तद्वान्भवति काशनाद्वा प्रकाशनाद्वा केशीदं ज्योतिरुच्यते। नि० अ० १२, खं० २५ ॥

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who possesses *Kesha* ( rays ) and, therefore, it means one who shines and makes others shine. According to the A tareya Brahmana VII. 3 † *Hiranya* means renown, glory. According to the Shatapatha XIV. 7 * *Jyotih* means the soul and according to the same X. 4(*a*) it means the sun and the fire. Hence *Hiranyagarbha* means one who is effulgent and wise by nature. It means God who has in His control ( carries in the womb as it were ) the light of immortality ( emancipation ), the luminous globes of the sun, and glory, good renown, fame, the soul, the sun and the fire, etc.

In this way the use of the word *Hiranyagarbha* demonstrates the noble character and the eternity of the Vedas and not their modernity. Consequently, the opinion of the Professor, that the use of the word *Hiranyagarbha* shows the modernity of the Mantra portion and that we are unable to obtain any proof of its antiquity is grounded in error. Equally erroneous is the conclusion that such verses as Rigveda 1. 1. 1..2 prove the modernity of the Mantra portion. God sees and knows the three times. God says, " I have been, I am, and I shall ever be praised and worshipped by all *rishis* of the past, the present and the future.. The *rishis* are (1) men who see the *mantras*, (2) *Pranas*, and (3) reasoning. Again, those, who having learnt the Vedas and other Shastras themselves, instruct others may be called the ancient and those, who receive instruction from them, the modern *rishis*. God is to be praised and worshipped by such *rishis*.

In this connection we give a quotation from the Nirukta XIII. 12 ‡ the purport of which is as follows :—

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† यशो वै हिरण्यम् । ऐ० मं० ७, अ० ३ ॥

❀ ज्योतिरेवायं पुरुष इत्यात्मज्योतिः । श० कां० १४ अ ७ ॥

(*a*) ज्योतिरिन्द्राग्नी । श० कां० १०, अ० ४ ॥

‡ तत्प्रकृतीतरद्वर्त्तनसामान्यादित्ययं मन्त्रार्थचिन्ताऽभ्यूहोऽभ्यूढोपिं श्रुतितोऽपि तर्कतो, न तु पृथक्त्वेयेन मन्त्रा निर्वक्तव्याः प्रकरणश

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One has a curiosity to know the meaning of Mantras which appear as collections of inflected and conjugated terms, words and letters related to one another as adjectives and substantives in a general way. One should ask one's intellect such questions as: "What can be the meaning of this Mantra?" One should exercise one's intellect and reasoning for completely understanding the meaning of the Mantras.

The Mantras cannot be interpreted in an off-hand manner on hearing them or with the help of reasoning alone. They ought to be explained with due regard to their context. *i. e.*, with reference to what precedes as well as to what follows. But a man, who is not a *rishi*, who has not performed the austerities ( *Tapas* ), whose mind is not pure and who does not possess learning, can not realise the meaning of the Mantras. Unless a man is fully acquainted with the context of the *mantras*, has the necessary qualifications for realising their sense and is a man of highest erudition, he is not in a position to grasp the ( true ) meaning of the Vedic Mantras, however, good his reasoning may be. To illustrate this the author quotes an *itihasa* (historical tradition). Once upon a time men saw that they were left without the *rishis*, *i. e.*, the seers of the Mantras. Thereupon they repaired to the learned and asked them as to who should be the *rishi* among them. The learned gave them reasoning as their *rishi*, so that by knowing the truth from falsehood they might be able to understand the meaning of the Vedas and told them by way of reply that reasoning would be the *rishi*

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एव तु निर्वक्तव्या न ह्येषु प्रत्यक्षमस्त्यनृषेरतपसो वा पारोवर्य्यवित्सु तु खलु वेदितृषु भूयोविद्यः प्रशस्यो भवतीत्युक्तं पुरस्तान्मनुष्या वा ऋषिषूत्क्रामत्सु देवानब्रुवन्को न ऋषिर्भविष्यतीति तेभ्य एतं तर्कमृषिं प्रायच्छन् मन्त्रार्थचिन्ताभ्यूहमभ्यूढम् तस्माद्यदेव किंचानूचानोऽभ्यूहत्यार्षं तद्भवति ।

नि० अ० १३, ख० १२ ॥

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among them. By reasoning here is meant that kind of it whose only solicitude is the elucidation of the meaning of the Vedas and which leads to a knowledge of the sense of the Mantras.

This demonstrates that when a thoroughly learned man explains the meaning of the Vedas his explanation becomes the explanation of a *rishi* and an exposition of the Vedas. But when a man of mediocre learning and intellect, who is partial and biased, attempts to explain ( the Vedas), his explanations can not be those of a *rishi* and are therefore false. They are not worthy of any consideration by any one, for, they are full of perverted ideas and other men's ideas would be perverted by paying regard to them. Hence Agni ( God ) alone is to be worshipped and praised by all *rishis*, of all times—the ancients, the moderns and those of future generations. No object other than God is ever to be worshipped, adored and praised by any man. By explaining the *Mantra*, Rigveda I. 1. 1. 2, in this way no blame of modernity can be fastened upon the Vedas.

Once more, according to the Aitareya Brahmana, II. 4* the *Pranas* are the *rishis*. Hence the words, "ancient and modern *rishis*", in the above Mantra would respectively mean the *Pranas* as they existed in the causal state in primeval times and the *Pranas* as they exist in the caused substances. The meaning of the Mantra would, therefore, be that God is to be worshipped and praised by all learned men with the help of those *rishis*, *i. e.*, by means of *Samadhiyoga*—the ecstatic state of the mind reached by concentrating it on God. This alone leads to happiness.

The opinion ( of Prof. Max Muller ) that there is a difference between a *Mantra* and a *Chhandas* is also wrong, for, the words *Chhandas*, *Vedas*, *Nigama*, *Mantra*, and *Shruti* are synonymous. Of these the word *Chhandas* has many other senses, *e. g.*, it means metres, the Vedic metres

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* प्राणा वा ऋषयो दैव्यासः । ऐ० पं० २, अ० ४ ॥

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such as the *Gayatri* &c., and the common metres such as the *Arya* &c., and sometimes it signifies independence. The Acharya Yaska on this says in the Nirukta VII. 12, ‡ that a *mantra* is so called because it provides food for thought, a *Chhandas* is so called because it covers ( with happiness ), a *Stoma* is so called because it praises, a *Yajus* is so called because it is useful in a Yajna and *Saman* is so called because it is a *richa* possessing rythm."

The Vedas are called *Chhandas* because they remove suffering and cover ( man ) with happiness. The word *Chhandas* is derived from the root '*Chadi*' to be happy, to shine, by adding the suffix '*asun*' to it and by changing its letter '*cha*' into '*chha*'. According to the *aunadika* aphorsim '*cha*' of *chandi*, &c.. is changed into '*chha*'. * By studying the Vedas men acquire all kinds of science and consequently become happy. The word *Chhandas*, therefore, means the *Vedas*. The Shatapatha says in VIII. 2 † "These *devatas* are doubtless the *Chhandas* and in VIII. 3 (*a*) " The *Chhandas* are the life-sustaining *devas*, for, by them everything living is sustained here ". The word *Mantra* is formed by adding the suffix '*ghan*' to the root '*matri*' to hold private consultation according to the aphorism '*Halascha*'.(*b*) The Veda is called *Mantra* because it contains explanations of hidden subjects and as the individual verses which go to make up the Veda explain many ( secret ) subjects they also have been given the name of *Mantras*. The word *Mantra* may also be derived from the root '*mana*' to know, by adding the

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‡ मन्त्रा मननाच्छन्दांसि छादनात्स्तोमः स्तवनाद्यजुर्यजतेः साम संमितमृचा । नि० अ० ७, खं० १२ ॥

* चन्देरादेश्च छः ।

† छन्दांसि वै देवा वयोनाधाश्छन्दोभिर्हीदं सर्वं वयुनं नद्धम् ।
श० कां० ८, अ० २ ॥

(*a*) एता वै देवताश्छन्दांसि । श० कां० ८, अ० ३ ॥

(*b*) हलश्च ।

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suffix '*shtran*' to it in accordance with the aphorism '*Sarva dhatubhyah shtran*'. * The Veda is called *Mantra* because all men can acquire a knowledge of all realities in and through it. The verses, Rigveda I. 1. 1. 1 &c. also, being parts of the Veda are called *Mantras*. The metres *Gayatri*, &c., and the *Mantras* which are composed in them are called *devatas* because they throw light on all subjects. For this reason it is said "the *Chhandas* are the *devas*". They hold together all actions and sciences—God has bound ( made steadfast ) all actions by means of the *Chhandas* and *Mantras, i. e.*, the Vedas. Because the *Chhandas* cover or embrace all sciences and all sciences are correctly known by their means the Vedas are called *Chhandas* and because they are the means of knowledge they are called *Mantras*. The words *Chhandas* and *Mantra* are, therefore, synonymous. The Manusmriti says : "By the word '*Shruti*' is to be understood the Veda". The Nirukta calls quotations from the Vedas *Nigama*. The words *Shruti*, *Veda*, *Mantra*, *Nigama* are all synonymous. The Veda is called *Shruti* because men hear all sciences out of it and the Vedic Verses also are, therefore, called '*Shruti*'. The Veda is called *Nigama* because men acquire a correct and complete knowledge of all sciences through it. In the Ashtadhyayi II, 4. 80 ; III. 4. 6 and VI. 4. 9 ‡ the words *Mantra*, *Chhandas* and *Nigama* are used as synonyms. It is thus established that the words *Chhandas* and *Mantra* are synonyms and consequently the words of one, who says that they are different from each other, can be of no authority whatever.

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* सर्वधातुभ्यः ष्ट्रन् ।

‡ मंत्रे घसह्वरणशवृहादृवृच्कृगमिजनिभ्यो लेः ।

अष्टा०, अ० २, पा० ४, सू० ८० ॥

छन्दसि लुङ्लङ्लिटः । अष्टा० अ० ३, पा० ४, सू० ६ ॥

वा षपूर्वस्य निगमे । अष्टा० अ० ६, पा० ४, सू० ९ ॥

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## On The Name Of Veda.

The name Veda is applicable to the *Samhita* or the *mantra* portion only, It cannot be admitted to apply to the Brahmanas even though Katyayana says that Veda is the name of both the *mantra* and the *Brahmana* portions. The Brahmanas do not deserve to be called by the name Veda because they have been given the names of *Purana* and *Itihasa*. They are Vedic glosses and are not the words of God but merely the works of *rishis* and the products of human intellect; also, because other *rishis* than Katyayana have refused to call them by the name Veda. The Brahmanas contain narratives of the events of human history and mention men ( who took part in them ) by their names. The *mantra* portion contains no such narratives. Some one might here object that the names of *rishis* are seen occurring in the Yajurveda ( III 62* ) &c., and, so far as the narration of historical events goes, the Vedas are at a par with the Brahmanas and there seems no reason why the name Veda should not be applied to them also. Such an objection is erroneous, for, the words *Jamadagni* and *Kashyapa* in the above *mantra* are not the names of men in flesh and blood. The Shatapatha VIII. 1. † says: 'Verily the *rishi Jamadagni* is the eye, for, with it the world sees and perceives; therefore, the *rishi Jamadagni* is the eye'. Hence *Jamadagni* means the eye. Again, in VII, 5 ‡ the Shatapatha says that *Kashyapa* is *Kurma* and *Kurma* is *Prana*. *Kashyapa* and *Kurma* are, therefore, the names of *Prana* ( vital breath ). It is called *Kurma* ( tortoise ) because its seat in the navel of the body is of a tortoise-like shape. The above *mantra* contains only the following prayer to God: "O Lord of

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* त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् । यद्देवेषु त्र्यायुषं तन्नोऽस्तु त्र्यायुषम् ।। यजु० अ० ३, मं० ६२ ।।

† चक्षुर्वै जमदग्निर्ऋषिर्यदनेन जगत्पश्यत्यथो मनुते तस्माच्चक्षुर्जमदग्निर्ऋषिः । श० कां० ८, अ० १ ।।

‡ कश्यपो वै कूर्म्मः । प्राणो वै कूर्म्मः । श० का० ७, अ० ५ ।।

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the universe! may our eyes called *Jamadagni* and our *Prana* called *Kurma* last for three terms of life, *i.e.*, for three hundred years. May our life be full of the powers and influences of learning like the life of the learned and may its term be prolonged three times. [The eye is here used as a generic term for the senses and the *Prana* for the mind, &c. The word *deva* means a learned man according to the Shatapatha III. 7* "The learned are doubtless the *devas*." ] May we retain the vigour of our senses and mind unimpaired and remain happy throughout our trebled lives so that we may be able to enjoy them. The *mantra* inculcates another lesson also and it is that by obeying the good rules of *Brahmacharya*, &c., men can prolong their lives three times, It is, therefore, evident that in the Vedas the words *Jamadagni*, &c., are mere connotative terms. There is not the slightest trace of history in the *mantra* portion. Consequently, Sayanacharya is in error whenever he interprets a *mantra* as referring to historical events in his commentary, the Vedaprakasha.

Now we proceed to show that *Itihasa*, *Purana*, &c., are the names of the Brahmanas only and not of such books as the Shrimad Bhagavata and the Brahmavaivarta, &c. It is true that in the Brahmanas, and the books composed in Sutras ( aphorisms ) we come across such words as *Brahmanas*, *Itihasas*, *Puranas*, *Gathas*, *Kalpas*, *Varashansis*, in connection with the procedure prescribed for the *Brahmayajna* and although these words occur in Atharva Veda XV 30. 1. 4 † they cannot be taken as the names which might be applied to other books than the

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* विद्वाँसो हि देवाः। श० कां० ३, अ० ७ ॥

† स बृहतीं दिशमनुव्यचलत् । तमितिहासश्च पुराणं च गाथाश्च नाराशंसीश्चानुव्यचलन् । इतिहासस्य च वै सपुराणस्य च गाथानां च नाराशंसीनां च प्रियं धाम भवति य एवं वेद ॥

अथर्व० कां० १५, प्रपा० ३०, अनु० १, मं० ४ ॥

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Brahmanas, such as the Bhagavata, &c. For example, " There was a war between the *Devas* and the *Asuras.* " † Those portions of the Brahmanas which describe the state existing prior to the creation of the world are called *Purana*, *e. g.*, " In the beginning, my dear, there was that only which is, one only, without a second ". Chhandogyopanishad VI. 2. 1. * " Verily, in the beginning there was *Atma*, one only. There was nothing else blinking ( living ) whatsoever. " Aitareyaranyakopanishad I. 1. ‡ " Verily in the beginning this ( universe ) was *Apah*, was *Salila* only ". Shatapatha XI 1-6-1(*a*) In the beginning this ( universe ) was no-thing. Shatapatha. (*b*) Those portions of the Brahmanas are called *Kalpa* which explain the power or utility of a Vedic verse, *e. g.*, in the first *mantra* of the Yajurveda the words *Ishe tva* are pronounced for rain and the words. *Urje tva* for the ( food ) essence, which springs from rain. Shatapatha 1. 7. 1. 2 (*c*) " *Savitri* indeed, is the *prasavitri* (impeller) of the *devas*." Shatapatha 1. 7. 1. 4. (*d*) The *Gathas* are the dialogues such as those between Yajnavalkya and Janaka or the dialogues in the form of questions and answers such as

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† देवाऽसुराः संयत्ता आसन् ।। शतपथे ।।

* सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।।

छान्दो० प्र०ा० ६, खं० २, मं० १ ।।

‡ आत्मा वा इदमेकमेवाऽग्र आसीन्नान्यत्किंचन मिषत् ।।

ऐतरेयारण्यकोपनि० अ० १, खं० १ ।।

(*a*) आपो ह वा इदमग्रे सलिलमेवास ।

श० कां० ११, खं १, ब्रा० ६, कं० १ ।।

(*b*) इदं वा अग्रे नेव किंचिदासीत् । शतपथे ।।

(*c*) इषे त्वोर्जेत्वेति वृष्ट्यै तदाह यदाहेषेत्वेत्यूर्जे त्वेति यो वृष्टादूर्ग्रसो जायते तस्मै तदाह ।।

श० कां० १, खं० ७, ब्रा० १, कं० २ ।।

(*d*) सविता वै देवानां प्रसविता सवितृप्रसूताः ।

ब्रा० श० कां० १, खं० ७, ब्रा० १, कं० ।।

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those between Gargi and Maitreyi in the Shatapatha Brahmana. According to the Acharya Yaska a *Narashansi* is that story which contains a eulogy on or by men. Nirukta VIII 6. † The word *Narashansi* should be applied to such stories only as are contained in the Brahmanas, the Nirukta &c., and to no other. In the above quotation, the Brahmanas are the things named and the words *Itihasa*, &c., are only their names, *e. g.*, it is said : "Know the Brahamanas only as *Itihasas*, *Puranas*, *Kalpas*, *Gathas* and *Narashansis*." ‡ The gloss on the Nyayadarshana II. 2. 60 (*a*) is also our authority. Vatsyayana in his comment on this aphorism says : "Oral testimony also is of probative value, because in ordinary parlance and in the Brahmanas three divisions of propositions are recognised". The meaning of this is that the words used in the Brahmanas are not Vedic, but only *Loukika* ( secular ). Their three divisions are described as follows. They are used either as mandatory rules, or as explanatory remarks or as supplementary repetitions. II. 2. 61. * The gloss explains this to mean that propositions of the Brahamanas either lay down mandatory rules or contain explanatory remarks or supplementary repetitions. A mandatory rule commands the doing of a thing II. 2. 62. (*b*) The gloss says that a mandatory rule is that which commands or impels, *e. g.*, the following proposition ( of the Brahmanas ) is a command or an injunction. "A man who desires *Svarga* ( happiness )

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† नराशंसो यज्ञ इति कथक्यो नराऽस्मिन्नासीना शंसन्त्यग्निरिति शाकपूणिर्नरैः प्रशस्यो भवति । नि० अ० ८, खं० ६ ॥

‡ ब्राह्मणान्येवेतिहासान् जानोयात् पुराणानि कल्पान् गाथा नाराशंसीश्चेति ।

(*a*) वाक्यविभागस्य चार्थग्रहणात् ।

न्याय० अ० २, आ० २, सू० ६० ॥

* विध्यर्थवादानुवादवचनविनियोगात् ।

न्याय० अ० २, आ० २, सू० ६१ ॥

(*b*) विधिर्विधायकः । न्या० अ० २, आ० २, सू० ६२ ॥

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ought to perform the *Agnihotra*". ‡ An explanatory remark ( *Arthavada* ) is either commendatory ( *stuti* ) or dissuasive ( *ninda* ) or lays down two different ways of doing a thing ( *parakriti* ) or shows the way of doing it by referring to historical examples ( *purakalpa* ) II. 2. 63.† The gloss on this says that a commendatory remark (*stuti*) points out the good results that flow from obeying a mandatory rule. Its object is the creation of faith in the doer so that he may have faith in that which is commended and by hearing its results the listener be moved to act in accordance with it, *e g.*, the proposition that ' the learned by performing the Yajna conquered all and obtained everything ; consequently, he who performs the Yajna conquers all and obtains every thing". A dissuasive remark ( *ninda* ) sets forth the bad results of violating a command. Its object is to serve as a deterrent so that men may not do that which is censured. Its example is the following proposition. " The *Jyotishtoma* is the first of the *Yajnas*. He, who performs another *Yajna* without performing it first, falls into a pit or his *Yajna* becomes useless". Parakriti describes the different ways of carrying out a command, *e. g.*, it is laid down that one should perform the *stoma* of ghee drops ( *Prishadajya* ) which are the vital breath of fire. Now, some perform it by dipping the ladle in water, but the *Charakadhvaryavas* let the ghee drops fall into the water from the ladle. *Purakalpa i. e.*, historical illustration is to illustrate a mandatory rule by means of a historical example, *e. g.*, " The Brahmanas praised the *Samastoma Yajna* ; consequently, we also should extend it". The *parakriti and purakalpa* come under the category of *Arthavada* ( explanatory remark ) because they also describe the good and bad results of an action and also because they are sometimes helpful in explaining the meaning of a mandatory rule. " *Anuvada, i. e.,*

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‡ स्वर्गकामो यजेत ।

† स्तुतिर्निन्दा परकृति पुराकल्प इत्यर्थवादः ।

न्याय० अ० २, आ० २, सू० ६३ ॥

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explanatory repetition is the repetition of a mandatory rule ".—Nyaya II. 2. 64. * According to Vatsyayana it is of two kinds, *viz.*, (1) repetition of the words and (2) repetition of the sense. " The proofs ( *pramanas* ) are not four only because historical tradition, necessary implication, possibility, and non-existence also are proofs. "—Nyaya II. 2. 1. ‡ Vatsyayana's gloss on this aphorism says : " These four are not the only proofs, for, historical tradition, necessary implication, possibility and non-existence also are proofs. Historical tradition is that whose author is unknown, but which has come down to us in the same form from former times.

These quotations also are an authority for the view that by the word *Itihasa*, &c., we should understand the Brahmanas alone and no other books.

Again, the Brahmanas are only the commentaries on the Vedas and not the Vedas themselves. This is shown by the fact that Brahmanas first quote the Vedic verses Ishetvorje, &c., and then proceed to explain them, *vide* Shatapatha I. 7.

There is again the following passage in the Mahabhashya : " Of what words ? Of the Vedic words and of the words used in common speech. The examples of the words used in common speech are, cow, horse, man, elephant, parrot, deer, and Brahmanas, etc. The examples of Vedic words are Shanno devirabhishtaye ( Atharvaveda ) ; Ishetvorjetva, &c, ( Yajurveda ) ; Agnim ide purohitam, &c., ( Rigveda ) ; and Agna ayahi vitaye

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* विधिविहितस्यानुवचनमनुवादः ।

न्याय० अ० २ आ० २, सू० ६४ ॥

‡ न चतुष्ट्वमैतिह्यार्थापत्तिसम्भवाभावप्रामाण्यात् ।

न्याय० अ० २, आ० २, सू० १ ॥

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( Samaveda ) ". †

If the author had intended to include Brahmanas among the Vedas he would have surely given examples from them also. As the author of the Mahabhashya believed that the Mantra portion only was the Veda, he quoted portions of the first verses of the four Vedas by way of examples of the Vedic words. On the other hand, the examples which he has given of the words used in common speech are applicable to the Brahmanas because such words are found to have been used in them.

In the following aphorisms the Acharya Panini has treated the Vedas and the Brahmanas as different from one another. " The object of the verb ' div ' having the sense of dealing or gambling takes the second case affix in Brahmana literature ".—Ashtadysyi II. 3. 60. * " In the *chhandas* sixth case is used diversely with the force of the fourth case affix."—*Ibid* II. 3. 62 . ‡ " The affix ' nini ' comes in the sense of ' enounced by him' after a word in the third case in construction, when it denotes a Brahmana or Kalpa work enounced by ancient sages. "—*Ibid* IV. 3.105. (*a*)

The last aphorism quoted above shows that the

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† In quoting the opening verses of the four Vedas by way of examples of the Vedic words Patanjali quotes शन्नो देवीरभिष्टये as the first verse of the Atharvaveda. That Veda now begins with the verse ये त्रिषप्ताः परियन्ति &c. This shows that the arrangement of the verses has undergone some change since the time of the author of the Mahabhashya, शन्नो देवी &c., now appears as the first verse of the 6th Sukta of the first Kanda.

* द्वितीया ब्राह्मणे । अष्टा० अ० २, पा० ३, सू० ६० ॥

‡ चतुर्थ्यर्थे बहुलं छन्दसि । अष्टा० अ० २, पा० ३, सू० ६२ ॥

(*a*) पुराणप्रोक्तेषु ब्राह्मणकल्पेषु । अष्टा० अ० ४, पा० ३, सू० १०५ ॥

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Brahmanas and Kalpas which are the works of the ancient sages Brahma, &c., are Vedic glosses only. And for this reason they have been given the names *Purana* and *Itihasa.* If in these aphorisms the intention had been to call the *chhandas* and the Brahmanas by the name Veda the use of the word *chhandas* in the above mentioned aphorism would be meaningless, because the term Brahmana ( which in that case would include the term *chhandas* ) had been already used in the first aphorism quoted above. It is, therefore, evident that Veda is not the name of the Brahmanas.

Again, the term *Brahma* is synonymous with *Brahmana*; *vide* Shatapatha a XIII. 1, where Brahma is used as a synonym of *Brahmana.* * See also the Grammatical commentary, the Mahabhashya V 1. 1, where it is said that the words *Brahman* and *Brahmana* have the same meaning. †

The Brahmanas are the Vedic glosses composed by the Brahmana seers who were learned in the four Vedas.

It is not correct to say that Katyayana gives the name of Veda to the Brahmanas on account of their having a constant connection with the Vedas. For, Katyayana has not said so himself and the other seers do not treat the Brahmanas as Vedas. In this way also, the Brahmanas cannot be called Vedas. We have thus proved by quoting numerous authorities that Veda is the name of the *Mantra* ( portion ) only.

As to the question whether the Brahmanas are or are not of equal authority to the Vedas, we say that they are not entitled to have the same authority as the Vedas, for, not being the word of God, they are of authority only

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* ब्रह्म वै ब्राह्मणः, क्षत्रँ राजन्यः । शत० कां० १३, अ० १ ॥

† समानार्थावेतौ ब्रह्मन्शब्दो ब्राह्मणशब्दश्च ।

महाभा० अ० ५, पा० १, आ० १ ॥

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in so far as they are consistent with the Vedas. They, however, possess a secondary or derivative authority.

## On Theosophy ( Brahmavidya )

To the question, whether or not the Vedas contain all the sciences, our answer is that they do contain the root principles of all the sciences. Of these, the first in importance is Theosophy ( Brahmavidya ) which we shall now briefly explain.

We read in the Rigveda I. 6, 15, 5. * "We invoke God for our protection. He is the Ruler and Maker of the Universe and of all that moves and does not move. In Him the intellect finds its satisfaction. He imparts strength and vigour. O Supreme Lord ! protect through Thy grace our knowledge and riches which thou causest to grow. Do thou guard and sustain us always without remiss so that we may obtain all kinds of happiness."

On this subject see also Rigveda I. 2, 7, 5 † which we have already explained in the chapter on the subject matter of the Vedas while treating of the Vijnana portion.

The Yajurveda XXXII. 11‡ says: "The Supreme

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* तमीशानं जगतस्तस्थुषस्पतिं धियं जिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये ॥
ऋ० अ० १, अ० ६, व० १५, मं० ५ ॥

† तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥
ऋ० अ० १, अ० २, व० ७, मं० ५ ॥

‡ परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो दिशश्च ।
उपस्थाय प्रथमजामृतस्यात्मनात्मानमभिसंविवेश ॥
यजु० अ० ३२, मं० ११ ॥

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Lord pervades the Bhutas [ the great elements, Akasha, &c. ] through and through. He pervades the directions East, etc., and sub-directions South East &c. He pervades the heavenly bodies, the sun, &c., and circumscribes them and knows them completely. He is the maker of the subtle primary substances. The soul, which by means of its inner faculties ( *antah karana* ) and powers attains and realises the presence of and holds communion with the All-blissful and Free Lord, obtains emancipation."

The Atharvaveda X, 4, 7, 38 ‡ says: "He alone should be known as Brahma, who is greater than the greatest and deserving of adoration by all men; who fills the Universe ( with His presence ) and possesses highest knowledge, who survives the resolution of this effect ( the Universe ) into its causes. In Him the thirty three *devas*. the *Vasus* and others, find their support and He upholds them as a tree does the branches round it."

There are the following verses of the Atharva Veda XIII 4, 16 to 18, 20 and 21 * which say: There is neither a second, nor a third, nor a fourth, nor a fifth, nor a sixth, nor a seventh, nor an eighth, nor a ninth, nor a tenth God. He pervades the Universe and, therefore, it also is bound up with Him—there being a close connection

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‡ महद्यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे । तस्मिञ्छ्र्-
यन्ते य उ के च देवा वृक्षस्य स्कन्धः परित इव शाखाः ॥
अथर्व० कां० १०, अ० ४, सू० ७, मं० ३८ ॥

* न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ॥
न पंचमो न षष्ठः सप्तमो नाप्युच्यते ॥
नाष्टमो न नवमो दशमो नाप्युच्यते ॥
तमिदं निगतं सहः स एष एकवृदेक एव ॥
सर्वे अस्मिन्देवा एकवृतो भवन्ति ॥
अथर्व० कां० १३, अनु० ४, मं० १६ । १७ । १८ । २० । २१ ॥

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between the pervader and the pervaded. He suffers all. He is one, one and one only. He the Omnipotent Being is the only support of all the *devas*, the above mentioned *Vasus* &c., *i. e.*, He supports them in their causal form even after the Dissolution. The nine negative particles ( in these verses ) beginning with the ordinal second and ending with the zero ( 10th ) show that God is one and one only and the Vedas most emphatically deny the existence of a second Deity. They affirm the existence of one God only and absolutely prohibit the worship of a second God. Being the indwelling ruler of this two-fold Universe, the animate and the inanimate, He alone sees it. There is no one else to see it. Of Him, however, no one can be said a seer. The word one occurs thrice in one of these verses. This means that there is no second God equal to or greater than Him. It also indicates that there can be no other God of the same or of a different genus, nor can there be a division in His essence. Thus the existence of a second God is absolutely denied. He is one and one only. He is the one intelligent principle the like of whom there does not exist. He alone without the help of another has made this world and supports it because He is All-powerful.

The Vedas contain numerous verses like those quoted above, *e. g.*, the verses beginning with the words " *Sa paryagachchhukram*" etc., which treat of Theosophy. We do not quote them here for fear of increasing the bulk of the book. We shall explain them in the course of our commentary on the Vedas at their proper place.

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## On Dharma as taught in the Vedas.

God ordains :

Acquire duly the Dharma preached by me which is justly devoid of bias and partiality and refulgent with truthful characteristics. Combine together giving up all

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dissensions so that your best happiness may increase and all suffering may be destroyed. Having combined together hold discussions, lovingly putting questions and answering them and avoiding perverse reasoning such as sophistry, captious and fallacious arguments, so that noble qualities and true knowledge may ever increase amongst you. Acquire wisdom and so exert yourselves that your minds may be stocked with knowledge and be always filled with joy. Always follow Dharma and never practise Adharma. You should follow the same Dharma as was followed by the learned, wise and impartial men, whether of past times or of the present age, *i. e.*, whether dead or living, having a love for the preaching of the Divine Dharma. They worshipped me as the Almighty and adorable God and followed the Dharma laid down by me. You also must do the same so that you may know the Dharma inculcated by the Vedas and have no doubts about it—Rigveda VIII 8.49.2. *

Ye men ! let the end of your deliberations ( *Mantra* ) be true knowledge and the good of all beings and may they be harmonious, free from dissensions and characterised by impartiality and fairness.

*Mantra* means deliberation in which by means of mutual consultation, conversation and instruction men investigate all things, of known or unknown qualities and virtues, from God to material objects and acquire a knowledge of them. King's ministers are called *Mantris* because they also deliberate upon what is proper and what is improper.

A number of persons should combine together for making investigation into objects in respect of which they possess no certain knowledge. Every one should give his

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* संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ॥

ऋ० अ० ८, अ० ८, व० ४९, मं० २ ॥

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individual opinion and then the best opinion which forms, as it were, the essence of all the opinions and which is beneficial to all men and possesses the marks of truth should be collected and all men should understand it thoroughly and should always conform to and act upon it. By so doing happiness of the right sort will increase day by day amongst all men. With a view to secure freedom to all men and to augment the stock of their happiness you (men) should frame such uniform, impartial and good laws and social rules as may disseminate justice, conduce to advancement and enlightenment of all men, help on the acquisition of noble qualities as celibacy, purity of character and devotion to duty, harmonise with the administration of the country, by means of an assembly of good men, perform the actions leading to the highest aim of human existence and improve the health and increase the vigour of the body and the mind. Let your minds harmonise with one another, *i. e.*, they should not be opposed to one another. You should keep your minds under your control so that you may be inclined towards good and be averted from bad qualities. [ *Manas* ( mind ) consists of *Samkalpa*—desire or inclination and *Vikalpa*—hatred or aversion. ] May there be concord and harmony among your thinking faculties. [ *Chitta*—thinking faculty—is that with which one remembers past experiences and meditates upon God and Dharma ]. All men should put forth as much effort for terminating the suffering and increasing the happiness of all living beings as they would put forth for their own sake. Let all of your exertions be for the good and happiness of another. I bestow my grace upon those men who consider all living beings as their own selves and do good to others and make them happy. I command to follow the Dharma laid down above. All men ought to act according to it so that truth may never fail and falsehood never prevail amongst them. Your givings and takings also should be according to the dictates of the true Dhrma which I promulgate for your sake. Follow the Dharma appointed by me and observe no other

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Dharma.—Rigveda VIII 8. 49. 3. *

Ye men ! May you always employ all of your powers in matters of Dharma for increasing the amount of happiness without coming into conflict with one another. May your exertions and enthusiasm and all that is noblest and best in you have mutual good and happiness of mankind in general as their end. May you so act that this Dharma promulgated by me may never disappear. May your mental activities be full of love for and free from ill will towards others and let perfect agreement reign among them. May you so co-operate with one another that happiness may continue to increase. May you rejoice in heart at the sight of the happiness of all men and may no one among you take pleasure in the sufferings of others. All men should so conduct themselves that all may be happy and free. Let there be complete harmony and unison among your mental activities. All men should apply their minds to and bestow full consideration upon the matter in hand and should then translate their thoughts into action.—Rigveda VIII. 8, 49, 4. †

The activities of the mind according to the Shatapatha XIV. 4. ‡ are the following :—

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* समानो मन्त्रः समिति समानी समानं मनः सह चित्तमेषाम् ।
समानं मंत्रमभिमंत्रये वः समानेन वो हविषा जुहोमि ॥

ऋ० अ० ८, अ० ८, व० ४९, मं० ३ ॥

† समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥

ऋ० अ० ८, अ० ८, व० ४९, मं० ४ ॥

‡ कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत् सर्वं मन एव तस्मादपि पृष्ठतः उपस्पृष्टो मनसा विजानाति ।

शतपथ० कां० १४, अ० ४ ॥

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*Kama*—a desire for noble qualities ; *Samkalpa*—a desire to adopt the means for acquiring them ; *Vichikitsa* — doubt which is raised simply with a view to ascertain the truth ; *Shraddha*—utmost faith in God and true religion ( Dharma ) ; *Ashraddha*—complete disbelief and want of faith in atheism and Adharma ; *Dhriti*—firm resolve to keep faith unshaken in God and Dharma under prosperity and adversity ; *Adhriti*—a fixed determination never to adopt evil ways ; *Hri*—aversion to or the keeping aloof of the mind from untruthful conduct and from non-compliance with the dictates of true Dharma ; *Dhi*—the power of the intellect to readily and firmly grasp noble qualities and *Bhi*—the realisation of the fact that God sees us everywhere and therefore to fear from acting untruthfully, sinfully and in disobedience to God's commandments.

In Yajurveda XIX, 77. * God enjoins men to follow Dharma. ' All men should in all conditions, and at all times keep their faith firm in Dharma, and no faith whatever in Adharma. He has through His all-knowing intellect drawn a line of distinction between Dharma and Adharma some of whose characteristics are well-known and obvious and some fine and not easily discernible. The Omniscient Lord has implanted faith in the minds of men in the true Dharma explained in the Vedas and Shastras which has the support of the proofs, the direct cognition. &c., is based on justice, and is free from partiality and bias. Likewise He has implanted want of faith in Adharma, untruth and injustice. God commands men to have no faith in Adharma. All men should, therefore, make utmost efforts to resolutely fix their minds on Dharma and to turn them away from Adharma. '

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* दृष्ट्वा रूपे व्याकरोत्सत्यानृते प्रजापतिः। अश्रद्धामनृते दधाच्छ्रद्धां सत्ये प्रजापतिः ॥ यजु० अ० १६, मं० ७७ ॥

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There is another verse—Yajurveda XXXVI. 18, † which exhorts all men to have friendly relations with all living beings at all times and in all conditions. All men should accept this divinely ordained Dharma and should pray God so that they may become steadfast in Dharma. 'O Lord, the Destroyer of all suffering! be gracious unto me that I may know the true Dharma as it is. May all beings look upon me lovingly with the eyes of an impartial friend, *i. e.*, become my friends. Make me, who am filled with this desire, always prosperous with the possession of true happiness and auspicious qualities. And may I in my turn look upon all beings with friendly eyes and loving thoughts and treat them as my own self. In this way driving away all feeling of enmity may we look upon one another with friendly eyes and strive to live for making one another happy.'

Thus should all men accept this—the only divinely ordained Dharma.

Yajurveda I. 5 * lays down that all men should always seek the Divine help; for without it one can neither know the true Dharma nor successfully practise it.

'O God, the Lord of vows and truth! I shall follow the true Dharma. Do Thou grant me strength to follow it and to act truthfully, and do Thou through Thy grace crown my efforts with success. I take a vow to act truthfully and to abstain from doing what is wrong and false and against the Dharma. In the practice of Dharma one should depend on Divine help and prayer and on

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† दृते दृँ ह मा मित्रस्य मा चक्षुषा सर्व्वाणि भूतानि समीक्षन्ताम्। मित्रस्याहं चक्षुषा सर्व्वाणि भूतानि समीक्षे। मित्रस्य चक्षुषा समीक्षामहे। यजु० अ० ३६, मं० १८॥

* अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम्। इदमहमनृतात्सत्यमुपैमि। यजु० अ० १, मं० ५॥

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one's own exertions, for, God never shows His favour to a man who is inactive and lazy. God showers His mercies on that man alone and on no other, who has a desire to perform the Dharma, exerts himself and has a yearning after God's grace, just as He makes *him* alone see who has got eyes and not him, who is blind. God provides man with the means of doing a thing successfully even before he can have an occasion to use them. Man should take as much utility out of an object as it is capable of yielding, but at the same time he should possess a desire for the help of God.'

The Shatapatha I., 1.† also says: 'One becomes a *deva* by acting truthfully and a mortal man by acting untruthfully. Truthful conduct alone is, therefore, called Dharma.

Yajurveda XIX. 30* says that man knows the truth when he possesses a desire to know the truth and to act truthfully. One should have faith in truth alone but never in untruth.

A man who acts truthfully obtains high worth. By becoming worthy he obtains high rank by means of good qualities and becomes universally respected and successful. This is his reward. It can be achieved by means of good qualities and actions only. By observing virtuous vows such as Brahmacharya he gains respect in his as well as in others' estimation. This creates an abiding faith in truthful conduct, for, truthful conduct alone is the source of respect. When this faith goes on constantly increasing, man by its means ultimately attains God and emancipation.

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† सत्यमेव देवा अनृतं मनुष्याः। एतद् वै देवा व्रतं चरन्ति यत्सत्यम्। शतपथ० कां० १, अ० १ ॥

* व्रतेन दीक्षामाप्नोति दीक्षयाप्नोति दक्षिणाम्।
दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमाप्यते ॥

यजु० अ० १९, मं० ३० ॥

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Hence a man should always cultivate faith and enthusiasm for the acquisition of truth.

The following verses of the Atharvaveda reveal the characteristics of Dharma.

'God has made men the possessors of volition, exertion, energy and righteous ( Dharmic ) conduct. They should, therefore, become wise by studying the Vedas and by acquiring knowledge of God. They should always seek the protection of God and depend on strenuous action.

'May all men be endowed with truth which is inculcated in the Vedas and Shastras, which is free from error and stands the tests of direct cognition, &c. Let them make supreme efforts to cover themselves with highest glory resplendent with the light of right conduct and auspicious qualities, and having the resources of a universal empire at its service. May they be masters of fair renown for the acquisition of noble qualities and truthful conduct and may they shed its lustre on all sides.

'May all men find their fullest contentment in their own property and in their good qualities and may they do good to all beings. May they have firm faith in truth in every way. May they protect others and be themselves protected by the true teachings of honest and trustworthy learned men. May they obtain place of honour before the all-pervading God and in activities of universal utility, such as Ashvamedha, in the knowledge of physical sciences and skilful performance of arts. God ordains men to impress this on their minds that they are here in this world for the performance of good works which may be beneficial to all, upto the time of their death.

'Let all their activities follow the dictates of justice. Let them show courage, fearlessness and fortitude in acting truthfully. Let them be not elated with joy at gain and pleasure and dejected with sorrow at loss and pain in which they may find themselves involved for the time being. They should, on the other hand, try their best

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to alleviate their suffering and should bear it with resignation. Let them root out the diseases of the body and the mind and render their limbs strong and their intellects firm and acquire strength requisite for the performance of redoubtable deeds by obeying the good rules of Brahmacharya, &c. Let them acquire learning and education and let their speech be truthful and sweet and possessed of similar good qualities. Let them keep *manas* ( mind ) and the five organs of cognition and the five organs of action, tongue, &c. constantly engaged in the pursuit of true Dharma and away from sinful acts. [ Here the word *vak*—tongue, is used as a generic term for the organs of action. ] Let them spend their best energies in acquiring glories of imperial rule. This alone is the Dharma promulgated by the Vedas, based on justice, free from partiality and bias, associated with truthful conduct and universally beneficial. All men should follow it always. What has gone before as well as what comes after is an exposition of this very Dharma. God has revealed the Dharma in these and the following verses for the good of all mankind.

'The special qualifications of a Brahmana, *viz*, the acquisition of the highest learning, qualities and actions and the dissemination of virtuous attributes, &c., should always be given scope to develop themselves and the special virtues of a Kshatriya such as learning, skill, courage, fortitude and valour should have always room to grow. Let the assembly of good men always make the empire full of happiness and auspicious virtues by making good laws for it. The Vaishyas, *i. e.*, the merchants, should have free access to all quarters of the globe and should be afforded every protection so that they may increase the wealth by means of trade and commerce. Let noble qualities shine forth and let a pure desire for virtuous traits of character be cultivated. Let men achieve fair renown. Let their be proper permanent arrangements for the teaching, learning and diffusion of true knowledge. Men should have a desire to acquire, what they do not possess, by just means, should protect and preserve and

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improve and increase what they possess and, lastly, should spend their riches in righteous actions. In this fourfold way they should always strive to increase their wealth and provisions and happiness.

'Men should prolong their lives and become physically strong by leading a chaste life, observing the salutary laws of food and dress and thoroughly obeying the good rules of Brahmacharya. They should preserve beauty of their persons by not giving themselves up to incontinence and unrestrained gratification of the senses. They should establish a fair reputation for themselves by means of doing righteous acts so that ( their example ) may add to the zeal of others in their performance. Let what they recite or hear being recited, be always for glorifying the name of God or for the acquisition of Godlike qualities and let them make themselves endowed with good renown. By means of *Pranayama*, *i. e.*, control of breath they should strengthen and purify *Prana i. e.*, in-breathing or the air which is drawn into the body from outside, and *Apana*, *i.e.*, out-breathing or the air which is breathed out of the body. By residing in a healthy place and by the forcible ejection and the withholding of the breath they should acquire strength of body and mind. They should thoroughly know the ocular, aural and inferential and other proofs and with their help should acquire correct and complete knowledge.

' Men should use liquids such as water, &c., and juices such as milk, ghee, &c., after purifying them thorougly according to the rules of medical science. They should eat, cooked and uncooked edibles, after purifying and dressing them. They should always worship God and should always speak the truth that has stood the test of the proofs, the direct cognition etc. exactly as it exists in their consciousness ; and should always believe the same. They should offer adoration to God and perform universally beneficial Yajnas and with proper care and energy should apply their minds, words and acts, to the collection of materials necessary for the completion of

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both. They should properly educate, train and provide for the comforts of their children and the ( subjects of the) empire. They should also train their domestic animals—the elephants, horses, &c. [ The frequent use of the conjunction ' and '—*cha*—in these verses signifies that men should acquire such other good qualities also as have not been specifically enumerated above. ]*

We shall now give some extracts from the Taittiriya Shiksha bearing on the subject of Dharma. All men should always act according to the essential requirements of Dharma as explained therein. They are briefly as follows :

To know a thing as it is, to act truthfully, to bring into practice the essential features of knowledge and Dharma such as *rita* (morals, divine worship as they are in reality), to restrain the senses from unrighteous conduct and to always employ them in righteous acts ; never to let a

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* श्रमेण तपसा सृष्टा ब्रह्मणा वित्तऋते श्रिता ।

अथर्व कां० १२, अनु० ५, मं० १ ॥

सत्येनावृता श्रिया प्रावृता यशसा परीवृता ।

अथर्व कां० १२, अनु० ५, मं० २ ॥

स्वधया परिहिता श्रद्धया पर्य्यूढा दीक्षया गुप्ता यज्ञे प्रतिष्ठिता लोको निधनम् । अथर्व कां० १२, अनु० ५, मं० ३ ॥

ओजश्च तेजश्च बलं च वाक् चेन्द्रियं च श्रीश्च धर्मश्च ।

अथर्व कां० १२, अनु० ५, मं० ७ ॥

ब्रह्म च क्षत्रं च राष्ट्रं च विशश्च त्विषिश्च वर्चश्च द्रविणं च ॥

अथर्व कां० १२, अनु० ५, मं० ८ ॥

आयुश्च रूपञ्च नाम च कीर्त्तिश्च प्राणश्चापानश्च चक्षुश्च श्रोत्रं च ॥

अथर्व कां० १२, अनु० ५, मं० ९ ॥

पयश्च रसश्चान्नं चान्नाद्यं च ऋतं च सत्यं चेष्टं च पूर्त्तं च प्रजा च पशवश्च ॥ अथर्ववेद कां० १२, अनु० ५, मं० १० ॥

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desire to act unrighteously enter the mind, to utilise the Vedas and Shastras and the things of the world such as fire, &c., for the purpose of the spiritual and the practical sciences so that one may be able to do good to others, to always secure the happiness of all beings by purifying the atmosphere and the rain water by means of regularly performing the Yajna from the daily homa to the *Ashvamedha*; to arrive at pure truth and to remove doubts by associating with and serving righteous and pious men possessed of perfect and profound erudition, to obtain proficiency in human sciences such as the science of Government, &c., to beget children in accordance with Dharma, to bring them up in true Dharma, to educate them and to make them cultured ; to conserve virile powers and to have sexual intercourse at the proper time ( *ritu* ) according to the rules of *Putr shti* ; to provide for the safety of the children in the womb and at the time of their birth and to make their bodies and minds grow and develop. The opinion of the Acharya Rathitara is that a man ought always to speak the truth. The Acharya Paurushishti lays down that a man should always act in accordance with the dictates of true knowledge and Dharma by observing the rules such as *rita* (divine worship, moral behests, &c.). The Acharya Naka Maudgalya, however, holds that the noblest act is to study and teach the Vedas, that there is no other work of Dharma among men better than this and that it is the highest religious exercise.

The preceptor on the conclusion of his disciple's study of the Vedas should instruct him in the Dharma in the following words :—

"O disciple ! always speak the truth, follow the Dharma whose distinguishing mark is veracity. Never forsake the reading and the teaching of the Shastras Serve your teacher and procreate children. Acquire proficiency in true Dharma and maintain and enhance your prosperity and glory. You should always acquire knowledge from the learned (the *devas*) and the wise (the *pitris*) and should

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always serve them. Render loving service to your mother, father, preceptor and the holy guests. Do not forsake it through carelessness and laziness

The mothers, &c., should address their sons as follows :—

"O sons ! follow us in our good works only, but never follow us if we happen to commit sinful acts. Associate with those persons only among us who may be learned and possess knowledge of God. You should always have faith in what they say, but never trust the words of others Men should always make a gift of such objects as learning, etc., with love, without love, with grace, with modesty, moved by fear or for redeeming their promise. To make a gift is far better than to receive it from others. O disciples ! if ever you be troubled with a doubt in respect of an act or a line of conduct you should approach the learned who know God, are free from bias and *yogins* who keep aloof from *adharma*, possess learning and other good qualities and have a love of Dharma. Get a solution (of your doubts) from them and act accordingly. You should travel by the road which is trodden by them. We implant this teaching, this advice, in your heart. This is the inner teaching of the Vedas. All men should give this exhortation (to their sons and disciples). The worship of God who is all-existence, all-consciousness and all-bliss should be performed with the greatest faith and devotion, but should be preceded by such conduct as has been mentioned above. There is no other way to worship Him —Taittiriya Aranyaka VII 9. 11. [1]

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१ ऋतं च स्वाध्यायप्रवचने च। सत्यंच स्वाध्यायप्रवचने च। तपश्च स्वा०। शमश्च स्वा०। अग्नयश्च स्वा०। अग्निहोत्रं च स्वा०। अतिथयश्च स्वा०। मानुषं च स्वा०। प्रजा च स्वा०। प्रजनश्च स्वा०। प्रजातिश्च स्वा०। सत्यमिति सत्यवचा राथीतरः। तप इति तपोनित्यः पौरुशिष्टिः। स्वाध्याय-

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Now we describe the characteristics of the *Tapas* :— "*Ritam*, *i.e.*, *Tat-tvam* (that-ness), the worship of Brahma and knowledge of a thing as it is in reality; *Satyam*, *i. e.*, truthful speech and conduct; *Shrutam*, *i. e.*, the learning and the teaching of all arts and sciences; *Shantam*,*i.e.*, the keeping aloof of the mind from Adharma and the fixing of it on Dharma, peace of mind; *Damah*, *i.e.*, to restrain the senses from Adharma and to employ them in Dharma; *Shamah*, *i.e.*. to keep the mind back from Adharma and to concentrate it on Dharma; *Danam*,*i.e.*, to always make

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प्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ वेदमनूच्याचार्य्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्म्मं चर । स्वाध्यायान्मा प्रमदः । आचार्य्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्म्मान्न प्र० । कुशलान्न प्र० । भूत्यै न प्र० । स्वाध्यायप्रवचनाभ्यान्न प्र० । देवपितृकार्य्याभ्यान्न प्र० । मातृदेवो भव । पितृदेवो भव । आचार्य्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्म्माणि तानि सेवितव्यानि नो इतराणि । यान्यस्माकँ सुचरितानि तानि त्वयोपास्यानि नो इतराणि । ये के चास्मच्छ्रेयाँसो ब्राह्मणाः । तेषां त्वयासनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धया देयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्त्तेरन् तथा तत्र वर्त्तेथाः । अथाभ्याख्यातेषु ये तत्र ब्राह्मणाः सम्मर्शिनः युक्ता आयुक्ताः अलूक्षा धर्म्मकामाः स्युः । यथा ते तत्र वर्त्तेरन् तथा तेषु वर्त्तेथाः । एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् । तैत्तिरीयारण्यके प्रपा० ७. अनु० ९, ११ ॥

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a gift of true knowledge and *Yajnam*, *i.e.*, the performance of the *yajnas* described above. The word *tapas* signifies all these and nothing else."—Taittiriya Aranyaka X 8. [1]

"Also, O man ! believe that *tapas* is to worship God who pervades all regions. The opposite of this cannot be *tapas*. The distinctive mark of Dharma is no other than truthful speech and conduct, because through truth men attain to worldly happiness and to that uniterrupted bliss called *moksha* (emancipation) from which they never fall. The differentia of good men is truthful conduct, Good men, therefore, always take delight in truth and *tapas* is, accordingly, to act according to the requirements of Dharma whose distinguishing features are *ritam*, &c. Brahma is also the name given to the acquisition of learning by means of the due observance of the laws of Brahmacharya. The other portions of the above extract, *viz.*, *danam* (gift) &c., also are to be construed in a similar manner. The characteristic of the learned is mental activity. The True (God) makes the wind blow and the sun shine. Men attain to honour by means of truth and not otherwise." The words *Manasa rishayah* in the text mean vital airs, knowledge, &c.—Taittiriya Aranyaka X 62 & 63. [2]

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१. ऋतं तपः, सत्यं तपः, श्रुतं तपः, शान्तं तपो, दमस्तपः, शमस्तपः, दानं तपो, यज्ञस्तपो, भूर्भुवः सुवर्ब्रह्मैतदुपास्स्वैतत्तपः ॥

तैत्ति॰ आर॰ प्रपा॰ १०, अनु॰ ८ ॥

२. सत्यं परं परँ सत्यँ सत्येन न स्वर्गाल्लोकाच्च्यवन्ते कदाचन सताँ हि सत्यं तस्मात्सत्ये रमन्ते । तप इति तपो नानशनात्परं, यद्धि परं तपस्तद् दुर्धर्षं तद् दुराधर्षं तस्मात्तपसि॰। दम इति नियतं ब्रह्मचारिणस्तस्माद्दमे॰ । शम इत्यरण्ये मुनयस्तस्माच्छमे॰ । दानमिति सर्वाणि भूतानि प्रशँसन्ति दानान्नातिदुष्करं तस्माद्दाने॰ । धर्म इति धर्मेण सर्वमिदं परिगृहीतं धर्म्मान्नातिदुश्चरं तस्माद्धर्म्मे॰ । प्रजन इति भूयाँसस्तस्मा-

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"This *Atman* (God) is attained by means of truthfulness, right knowledge and constant Brahmacharya alone.

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द्भूयिष्ठाः प्रजायन्ते तस्माद्भूयिष्ठाः प्रजनने० । अग्नय इत्याह तस्मादग्नय आधातव्या । अग्निहोत्रमित्याह तस्मादग्निहोत्रे० । यज्ञ इति यज्ञेन हि देवा दिवं गतास्तस्माद्यज्ञं० । मानसमिति विद्वाꣳसस्तस्माद्विद्वाꣳस एव मानसे रमन्ते । न्यास इति ब्रह्मा ब्रह्मा हि परः परो हि ब्रह्मा तानि वा एतान्यवराणि तपाꣳसि न्यास एवात्यरेचयत् । य एवं वेदेत्युपनिषत् । प्राजापत्यो हारुणिः सुपर्णेयः प्रजापतिम् पितरमुपससार किं भगवन्तः परमं वदन्तीति । तस्मै प्रोवाच सत्येन वायुरावाति सत्येनादित्यो रोचते दिवि, सत्यं वाचः प्रतिष्ठा, सत्ये सर्वं प्रतिष्ठितं, तस्मात्सत्यं परमं वदन्ति । तपसा देवा देवतामग्र आयन्तपसर्षयः सुवरन्वविन्दन्, तपसा सपत्नान् प्रणुदामारातीस्तपसि सर्वं प्रतिष्ठितं, तस्मात्तपः प० । दमेन दान्ता किल्विषमवधून्वन्ति, दमेन ब्रह्मचारिणः सुवरगच्छन्, दमो भूतानां दुराधर्षं, दमे सर्वं प्रतिष्ठितं, तस्माद्दमं प० । शमेन शान्ताः शिवमाचरन्ति, शमेन नाकं मुनयोऽन्वविन्दञ्छमो भूतानां दुराधर्षं, शमे सर्वं प्रतिष्ठितं तस्माच्छमं प० । दानं यज्ञानां वरूथं दक्षिणा, लोके दातारꣳ सर्वभूतान्युपजीवन्ति, दानेनारातीरपानुदन्त, दानेन द्विषन्तो मित्रा भवन्ति, दाने सर्वं प्रतिष्ठितं, तस्माद्दानं प० । धर्म्मो विश्वस्य जगतः प्रतिष्ठा, लोके धर्मिष्ठं प्रजा उपसर्पन्ति, धर्म्मेण पापमपनुदन्ति, धर्म्मे सर्वं प्रतिष्ठितं, तस्माद्धर्म्मं प० । प्रजननं वै प्रतिष्ठा, लोके साधु प्रजायास्तन्तुं तन्वानः पितृणामनृणो भवति तदेव तस्य अनृणं, तस्मात्प्रजननं प० । अग्नयो वै त्रयीविद्या देवयानः पन्था गार्हपत्य ऋक् पृथिवीरथन्तरमन्वाहार्य्यपचनो यजुरन्तरिक्षं वामदेव्यमाहवनीयः साम सुवर्गो लोको बृहत्तस्मादग्नीन्प० ।

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The *yatis* (those who possess self-control), whose imperfections have been destroyed, see Him—the pure effulgence residing within their body. God is attained by the practice of the true Dharma &c." The meaning of this *Mantra* is easy.—Mundakopanishat III 1. 5. [1]

"Truth realised in conduct ever conquers. Through it man always becomes victorious and through untruth *i.e.*, action opposed to Dharma he comes by defeat. The *Devayana*, *i. e.*, the path of the learned, *viz.*, the road of emancipation which is the giver of unending bliss is illumined and widened by truthful conduct. By taking the road illumined by the performance of the true Dharma the sages obtain what they desire and arrive there where is the last abode of truth *viz.*, Brahma and enjoy the bliss of emancipation for ever and ever which cannot be gained otherwise. All should, therefore, act according to Dharma and forsake Adharma.'—*Mundakopanishat* III. 1. 6. [2]

"That alone is to be known as Dharma which has

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अग्निहोत्र ँ सायं प्रातर्गृहाणां निष्कृतिः, स्विष्ट ँ सुहुतं यज्ञक्रतूनां प्रायण ँ सुवर्गस्य लोकस्य ज्योतिस्तस्मादग्निहोत्रं प० । यज्ञ इति यज्ञेन हि देवा दिवं गता, यज्ञेनासुरानपानुदन्त, यज्ञेन द्विषन्तो मित्रा भवन्ति, यज्ञे सर्वं प्रतिष्ठितं, तस्माद्यज्ञं प० । मानसं वै प्राजापत्यं पवित्रं, मानसेन मनसा साधु पश्यति, मानसा ऋषयः प्रजा असृजन्त, मानसे सर्वं प्रतिष्ठितं, तस्मान्मानसं परमं वदन्ति ॥ तैत्तिरीय आरण्यक प्रपा १०, अनु० ६२ । ६३ ॥

१. सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यङ् ज्ञानेन ब्रह्मचर्य्येण नित्यम् । अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ मुण्डकोप० मु० ३, खंड० १, मं० ५ ॥

२. सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः । येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥ मुण्डकोपनिषद् मु० ३, खं० १, मं० ६ ॥

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been enjoined to be performed by the Vedas and that which has been prohibited by God is Adharma having no substance in it (*anartha*). It ought to be given up, therefore, by men."—Purva Mimansa. I 1. 2.[1]

"That alone is to be recognised as Dharma which leads to the desired happiness in this world and also to the highest bliss of emancipation. That which is opposed to it is Adharma."—Vaisheshika I 1. 2.[2]

All these extracts are only an amplification (of the teachings) of the Vedas. God has thus preached the Dharma for the sake of all men in a great number of the Vedic Mantras. This is the only Dharma for all men. There is no second Dharma different or separate from it.

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१. चोदनालक्षणोऽर्थो धर्म्मः। पू० मीमांसा अ० १, पा० १, सू० २ ॥

२. यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्म्मः ॥

वैशेषिक अ० १, पा० १, सू० २ ॥

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## On Cosmogony

The purport of the following *mantras* is as given below :—

All this world that we see was duly created by God. He it is who preserves it and having disintegrated it at the time of the dissolution makes it disappear. He goes on repeating this again and again for ever.

Before the creation, *i. e.*, when this effect—the world—had not been made, even the void ( *Aka ha*-space ) was not ; because, there were no actions which could take place in it, nor was at that time the causal matter of the world named *sat*, consisting of *prakriti*—unmanifested matter ; nor were there the atoms ; nor was there the second *akasha*—ether, which fills the universe ( *virat* ). There was at that time only the subtlest, and the ultimate (material cause of all this world) called God's *Samarthya*, *i. e.*, material to work with. As the slight moisture that appears as fog on a rainless morning is neither sufficient to throw a veil over the earth nor to make the rivers flow, nor is it deep because it is so insignificant, even so the entire universe which has been made by God with His *Samarthya* can not be said to be deep in comparison to *Parabrahma*—the holy and immaculate. The universe is finite while God is infinite. Nothing can, therefore, cover Him.

The five verses, '*Na mrityurasit etc*', are easy to understand. We shall explain them in the commentary,

This visible and multifold universe was made by God and He alone sustains and dissolves it and does not make it[ again for a period—Tr. ]. He is the Lord of all this. The entire creation exists in Him. He pervades everywhere like space and in His *Samarthya*—the final material

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cause--it is absorbed at the time of dissolution. O friend Jiva ! he who knows Him attains to the highest bliss ; but, he who does not know Him the highest object of desire of all men, all-existence, all-consciousness, all-bliss and eternal, does not verily obtain the highest beatitude —Rigveda, VIII 7.17.1-7. [1]

Before the creation of the world, there was *Hiranya-garbha* ( holder of all lights in its womb ). He was the one Lord without a second of the created world. Having

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१. नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥१॥
न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किञ्चनास ॥ २ ॥
तम आसीत्तमसा गूढमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिमा जायतैकम् ॥ ३ ॥
कामस्तदग्रे समवर्त्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥ ४ ॥
तिरश्चीनो विततो रश्मिरेषामधः स्विदासीदुपरि स्विदासीत् ।
रेतोधा आसन्महिमान आसन्त्स्वधा अवस्तात्प्रयतिः परस्तात् ॥ ५ ॥
को अद्धा वेद क इह प्रवोचत् कुत आजातः कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥ ६ ॥
इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
योऽस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥ ७ ॥

ऋ० अ० ८, अ० ७, व० १७, मन्त्र १-७ ॥

The author has left 2nd, 3rd, 4th, 5th, and 6th verses unexplained for the reason that to one acquainted with Sanskrit they are easy of comprehension. We have thought it advisable to subjoin their translation.

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made the entire cosmos, from the earth up to the shining firmament, He is upholding it. We offer praise unto His blissful and shining majesty.—Rig Veda VIII. 7-3 1.*

I. God is the *purusha* with thousand ( *i. e.*, innumerable ) heads, eyes and feet because in Him, the all-pervading Supreme Being, there exist innumerable heads, eyes and feet of living beings like us, *i. e.*, human beings and others. The Supreme Lord fills the earth ( which here stands for its denizens also ) and the *prakriti*, *i. e.*,

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II. Death was not then, nor was there aught immortal ; no sign was there to mark off the night from day. That One, the breathless breathed by His own nature ; apart from Him there was nothing whatsoever.

III. Darkness there was first concealed in darkness All this was undiscriminated and diffused. Then it was covered by the void, the great pervading principle of the universe. By the great power of *tapas* ( warmth ) was produced that one ( the universe ).

IV. In the beginning was desire—the primal seed of design ( of the universe ). The wise sages searched with their hearts' thought and discovered the relation of the *sat* with the *asat*.

V. Their rays spread obliquely above and below. There were seed-holders, there were mighty forces free action here and energy up yonder.

VI. Who verily knows and who can declare it here, where was this born and whence came this manifold creation ? The *devas* came after its production. Who knows whence it first came into being ?

( Griffiths' translation slightly modified.—Tr.)

* हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥

ऋ० अ० ८, अ० ७, व० ३, म० १ ॥

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the entire universe, from all sides, from within and without. He pervades the *jiva*, the heart and the universe. He pervades these three and also surpasses them. He is beyond these three. In short, He is omnipresent filling the inner and outer sides of all things.—Yajurveda, XXXI. 1. [1]

[ In the text the word *purusha* is used as a substantive and the words *sahasra shirsha* &c., as adjectives. The word *purusha* means God. He is so called because He pervades the universe *puri* ( see Nirukta 1. 13. [2] ) or because He fills and exists in the entire cosmos or because the Supreme Lord fills this entire universe with His essence or because He resides within and fills the interior of the *jiva*. The following verse of the Rigveda describes that inner *purusha*, the Supreme Lord who is the indwelling ruler of all. [3] There never was any thing superior to or higher than the Supreme Lord—the all-pervding one, who is called the *purusha*. There can never be anything equal or superior to Him.

There was not, is not and shall never be anything greater than He. He moves and renders all things unstable but Himself remains unmoved, stable and without a tremor. As a tree supports its branches, leaves, flowers and fruits, so does God uphold this entire universe from the earth to the sun etc. He is one, without a second. There is no second God of the same or of a different class. As the Supreme Lord fills all this ( the universe ) He is called the *purusha*. This verse is the highest authority for taking the word *purusha* in the sense of the all-pervading God —Nirukta II. 3 [3]

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१. सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिँ सर्वतस्पृत्वा-ऽत्यतिष्ठद्दशाङ्गुलम् ॥ यजु० अ० ३१, मं० १ ॥

२. पुरुषं पुरिशय इत्याचक्षीरन् । नि० अ० १, खं० १३ ॥

३. पुरुषः पुरिषादः पुरिशयः पूरयतेर्वा पूरयत्यन्तरित्यन्तरपुरुषमभि-प्रेत्य । यस्मात्परं नापरमस्ति किञ्चिद्यस्मान्नाणीयो न ज्यायोऽस्ति

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The word *Sahasra* according to the Shatapatha VII.5.[1] is the name of this entire universe

The phrase '*dashangulam*' in the verse stands for the universe and the heart. The word *angulam* ( finger ) is here used as a name for limbs or members. (1) It signifies the finite world. The entire universe is composed of ten parts, *viz.*, five great and five subtle, *i. e.*, altogether ten elements. (2) The phrase may also be taken to mean five vital airs ( *pranas* ), the four inner senses, the *manas*, &c., together with the outer senses and the *jiva* as the tenth or again, (3) it may mean the *jiva's* heart which also measures ten finger breadths.

II. That *purusha* alone, who is possessed of such attributes as the above, but no one else, is the maker of all universes of all times—past, present and future. Verily there is no other maker of the universe than He. He is the Lord and Ruler of all. He presides over and is the vouchsafer of the state of emancipation. None else possesses the power of bestowing it. He is independent of and distinct from the world – this earth and He is free from birth, &c., &c. But though Himself unborn He makes all take birth and produces this cosmos—the effect --with His *Samarthya*—its first material cause. The first cause of Him—the *Purusha*, there is none, but He is the first efficient cause of all.[2]

III. If it be said that the past, the present and the future worlds are the measure of His greatness, it will become finite and something that can be measured. Hence it is said that His is not so much only. He far

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किंचित् । वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वमित्यपि निगमो भवति ॥ नि० अ० २, खं० ३ ॥

१. सर्वं वै सहस्रं सर्वस्य दातासीत्यादि । शतपथ कां० ७, अ० ५ ॥

२. पुरुष एवेदꣳ सर्वं यद्भूतं यच्च भाव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ २ ॥

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exceeds the greatness indicated by them. The entire cosmos, from *prakriti* to the earth and all the creatures, are only a fractional part of the greatness of the Almighty Lord. The bliss of emancipation is in His own self-effulgence and the three-fourths of the cosmos exists in the regions of light. The portion that illumines the world is three times as much again as the portion that is illumined. He is absolutely free and unhampered, the ruler of all, adored by all, all bliss, and the illuminer of all. [1]

IV. The purport of the following verse is that the *Purusha* ( God ) is above and beyond and distinct from what has been described above as the three-fourths. He is distinct and separate from this world also which has been described as the one-fourth. The three-fourths cosmos and the one-fourth together make up four portions, The whole of this universe exists in the Supreme Being and is again absorbed in the cause –His *Samarthya*—at the time of the dissolution. Even then the *Purusha* shines above all, free from nescience, darkness, ignorance, birth, death, fever, disease and other suffering. Thereafter the universe is again created with His *Samarthya*. The animate world, which moves and eats, *i. e.*, the living beings endowed with life and consciousness. and the inanimate world, such as, the earth, &c., which does not eat, *i. e.*, which is devoid of life and consciousnces—both, are created with His *Samarthya*. The *Purusha* enters this two-fold world through and through in many and beautiful ways and having created the two-fold universe pervades it altogether and entirely. [2]

V. From Him was produced *Viral*—the Shining One—

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१. एतावानस्य महिमाऽतो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥ ३ ॥

२. त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥ ४ ॥

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the body of all the bodies, taken together collectively, resplendent with various objects, which is metaphorically described as one whose body is the universe, whose eyes are the sun and the moon, whose breath is the wind, and whose feet are the earth. After *Virat* were formed the special bodies of all living beings from the elements of the universe. These bodies derive growth from the elements and after death return to and are absorbed into them. God, however, remains distinct from all created beings. He first created the earth and gave it support and then the *jivas*, through His might, supported their corporeal frames on it. The *Purusha*, the Supreme Being, is distinct from the *jiva* also. [1]

VI, This verse has been partly explained in the chapter on the Revelation of the Vedas

All the objects which are found in the universe were created by God's *Samarthya* and by Him they are upheld, although to some slight extent the *jivas* also uphold and maintain the objects. All should, therefore, worship God alone and none else with an undivided mind. He alone made the beasts of the forest and the animals that live in towns. God alone made the birds of the air and the small living creatures, such as, insects, &c.

[ The word *prishat* in the text comes from the root *prishu* to moisten or pour and hence it means that by which food, &c., that removes hunger, is moistened. *Ajyam* means *ghee*, honey, milk, &c., *Prishat* stands for food which is masticated and *Ajyam* for that which is eaten without mastication. The conjunction *cha* ( and ) denotes insects, moths, &c. ] [2]

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१. ततो विराडजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥ ५ ॥

२. तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यम् ।
पशूंस्तांश्च क्रे वायव्यानारण्या ग्राम्याश्च ये ॥ ६ ॥

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VII. This verse has been explained in the chapter on the Revelation of the Vedas. [1]

VIII. Horses were produced through the might of the *Purusha*, also, were produced animals having two rows of teeth, such as, camels, asses etc. From the might of the *Purusha* were produced cows, the rays of light, the senses, and in like manner, were produced goats and sheep.

[ Although horses, etc., are included among ' beasts of the forest', and ' animals living in towns ', mentioned in one of the foregoing verses they are again enumerated here in order to emphasise their good qualities. ] [2]

IX. The learned, the sages, the seers of the Vedic verses and all other men receiving instruction from the *Purusha* ( God ) through the Vedas worshipped Him and placed Him exalted above all in the space ( temple ) of their heart—yea, Him the *Purusha*, the perfect Being, manifest from all times, the maker of the universe, the adorable.

[ The past tense 'worshipped', &c., in the verse denotes the present as well as the future. ]

The divine instruction conveyed by this verse is that all men should commence all works and undertakings with praise, prayer and worship of God. [3]

X. The question is asked in how many ways they describe the might, and the attributes of this *Purusha*,

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१. तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दाँसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ ७ ॥

२. तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥ ८ ॥

३. तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ ९ ॥

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some of whose attributes have been mentioned above; and, how they explain, in various ways, the multifarious powers of Him, the Almighty Lord. What is the mouth, what are the arms, what the thighs and what the feet of this *Purusha*, *i. e.*, what was produced by Him with high and noble qualities; what with such attributes as strength, valour; what with middlemost qualities, such as, business instincts; what with the attributes of the lowest order, such as, want of intelligence, &c.? [1]

The next verse answers the above questions.

XI. The *Brahmana* is said to be produced from the mouth of the *Purusha*, *i. e.*, from the first and foremost qualities, such as, knowledge, &c., and such acts as truthful speech and the vocation of a teacher and preacher. He made *Kshatriya* and ordained him to possess the qualities of strength and valour, &c. The qualities of agriculture and trade and commerce are of the middlemost order. The *Vaishya* or the trader was produced from those qualities by God's command. The *Shudra*, whose differentiating attribute is the service of and dependence on others, was produced from qualities of the lowest order, such as, dulness of intellect, &c. [2]

We shall cite the authorities relating to the interpretation of this verse in the chapter on *Varnashrama*.

[ In this verse the past tense denotes all the tenses, because according to the grammatical rule given in Ashtadhyayi III. 4. 6, [3] in the Vedas, all the tenses, present, past and future, are used interchangeably. ]

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१. यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्यासीत् किं बाहू किमूरू पादा उच्येते ॥ १० ॥
२. ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ ११ ॥
३. छन्दसि लुङ्लङ्लिटः । अष्टा० अ० ३, पा० ४, सू० ६ ॥

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XII. The moon was produced from the mind, *i.e.*, the reflective element of the *Samarthya* of this *Purusha*; the sun was produced from the eyes, *i. e.*, the refulgent portion; the sky was produced from the ears, *i e.*, the *Akashic* portion; the atmosphere was produced from the atmospheric portion and also, were produced the vital airs and all the sense organs; and, fire was produced from the mouth, *i.e.*, the chief refulgent portion. [1]

XIII. The inter-stellar space or intermediate regions were produced from the navel, *i.e.*, the power of fixing spatial relations of this *Purusha*; the shining spheres, the sun, &c., were produced from the head, *i.e.*, the highest portion of the *Samarthya* which occupies a place of eminence like the head; God made the earth and waters from the feet, *i.e.*, the terrestrial elements of the *Samarthya* and from the ears, *i.e.*, aural (*Akashic*) elements He produced the directions; and in like manner, God produced all the spheres and the animate and the inanimate objects contained therein from their respective elements of the *Samarthya*. [2]

XIV. The learned extended, do and will extend the *yajna*, from the *agnihotra* to the *ashvamedha*, and science with the help of the materials given by the above-mentioned *Purusha*. Now are described the divisions of time which are necessary elements in the production of the world. *Vasanta* (spring) is like the *ghee* in this *yajna* or in this universe produced by the *Purusha*; *Grishma* (the summer season) like the fuel or fire and *Sharat* ( winter season ) like the oblation thrown into the fire. [3]

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१. चन्द्रमा मनसो जातश्चक्षोः सूर्य्यो अजायत ।
श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत ॥ १२ ॥

२. नाभ्या आसीदन्तरिक्ष शीर्ष्णो द्यौः समवर्त्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकां । २ । अकल्पयन ॥ १३ ॥

३. यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ १४ ॥

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XV. The universe has seven circumferences. The line which passes round the outer surface of a sphere is called its circumference. There are seven concentric circles round this universe or the spheres comprised therin, *viz.*, (1) the ocean, ( ) the atmosphere together with the small particles (the motes), (3) the region of the clouds and the air thereof; (4) the rain-water, (5) the air above it, (6) the air of extreme rarity called *Dhananjaya* and (7) the ubiquitous electricity ( *Sutratma*-literally, the thread-soul ). There are thus seven covers or circumferences one within the other. The constituent elements of the universe are 21 in number. (1) The subtle elements comprising *Prakriti* (primordial matter) called *Mahat*, the internal organs, the intellect, &c., and *jivas*; (2—11) the ten organs of sensation and action, *viz.*, the ears, the epidermis, the eyes, the tongue, the nose, the organ of speech, the feet the hands, the organ of excretion and the generative organ, (12—16) the five *Tanmatras* ( the potential perceptibilia, *viz.*, sound, touch, sight, taste and smell and (17—21) the five *Bhutas* (the elements), *viz.*, earth, water, fire, air and ether (*akasha*). These 21 are to be considered the chief ingredients in the construction of the world, although there are many more sub-ingredients derived from them. The learned fasten the *Purusha* with their contemplation who is all-seeing, the adorable Deity and the maker of the universe. They do not concentrate their mind upon any other object than God. [1]

XVI. The learned have paid, do and will always pay homage to God the worshipful, with praise, prayer and worship. All men ought to begin all actions with these and no one ought to do anything which is not preceded by them. Verily, do the worshippers of God, exalted in glory, attain to Him and emancipation in which there is no pain or suffering. The learned men who qualified themselves in the past and those who are qualifying them-

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१. सप्तास्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥ १५ ॥

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selves now and those who will qualify themselves in future obtained and will obtain this highest state of bliss to be enjoyed for a hundred years of Brahma during which period there is no return to the cycle of births and deaths. [1]

On this verse Yaskacharya, the author of the Nirukta, observes : "The learned worshipped God with the soul and internal organs or they performed the universally beneficial *yajnas*, from the *agnihotra* up to the *ashvamedha* with the help of the terrestrial fire. Those who adopted the prescribed means and qualified themselves in former times are enjoying the bliss of emancipation—the highest state. The followers of the etymological school call this band of the learned (*davas*) the dwellers of the region of light, *i.e.*, God, who is self-effulgent or because the *davas* live in the rays of knowledge.—Nirukta XII. 41. [2]

XVII. The *Purusha*, in order to form the earth made the attenuated matter (*Apah*), solid and thus made the earth. Similarly He produced the attenuated matter from the igneous matter, the igneous from the gaseous and the gaseous from ether (*Akasha*) and the etheric from the *prakriti* which He caused to evolve from the *Samarthya*. The universe before the creation existed (potentially) in its cause called the *Samarthya* of God who is called *Vishvakarman*—the Universal Architect—because He is the Doer (*par excellence*) of all action At that time the whole

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१. यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्। ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ १६ ॥

२. यज्ञेन यज्ञमयजन्त देवा, अग्निना अग्निमयजन्त देवा, अग्निः पशुरासीत्तमालभन्त तेनायजन्तेति च ब्राह्मणम्। तानि धर्माणि प्रथमान्यासन्। ते ह नाकं महिमानः समसेवन्त यत्र पूर्वे साध्याः सन्ति देवाः साधनाः। द्युस्थानो देवगण इति नैरुक्ताः।
नि० अ० १२, खं० ४१ ॥

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of this universe was in the causal state and not such ( as it appears to us now ). The *Tvashta*—the Fashioner—made the universe with parts of that *Samarthya.* Then the whole universe assumed a perceptible form. Then also mortal man assumed a visible form (*i. e.*, was created). At the time of revealing the Vadas God promulgated this commandment for man through the Vadas. "Thou shalt find the desired happiness arising from the contact of the objects with the senses by performing with thy action-body righteous works with attachment and thou shalt obtain the highest knowledge called emancipation by performing works without attachment.[1]

XVIII. This verse answers the question 'By knowing what canst thou become wise ?" The answer is :—

I am certainly wise because I know the *Purusha*, the Supreme Lord whose attributes have been described above, who is the greatest of all, the oldest, self-effulgent, above and beyond the darkness of ignorance and nescience No one can become wise without knowing Him because by knowing the *Purusha*, the Supreme Lord, alone can a man cross death and attain to that state of the highest bliss (emancipation) which is beyond death. There is no other means of reaching that state.

The use of the word 'only' (*eva*) in the text shows that no one should ever offer the slightest worship to any one except God (as the Deity). That this in fact is the meaning is also apparent from the words 'There is no other way for reaching (the goal), *Nanyah pantha vidyate ayanaya.*' There is no other way of obtaining happiness either in the affairs of this world or in those concerning the other world. The only road to happiness is the worship of God alone. There can be no doubt that by believing and worshipping another as God man comes to

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१. अद्भ्यः संभृतः पृथिव्यै रसाच्च विश्वकर्म्मणः समवर्त्तताग्रे ।
तस्य त्वष्टा विदधद्रूपमेति तन्मर्त्यस्य देवत्वमाजानमग्रे ॥ १७ ॥

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grief. The settled conclusion, therefore, is that the *Purusha* alone is the (legitimate) object of worship of all men. [1]

XIX. The Lord of creatures, the Ruler of all the animate and inanimate world, resides within it as its indwelling ruler. He is unborn and increate. By His might alone the whole world is decked out with variegated objects. Those who can concentrate their mind upon Him obtain a perfect vision of His nature, *i.e.*, they know that the way to realise Him is the performance of righteous acts and the acquisition of Vedic knowledge. In Him all the words find their support. Verily in Him—the Supreme Lord—do the constant and the wise rest satisfied and secure by obtaining the bliss of emancipation. [2]

XX. The all-pervading, the perfect *Purusha* sheds His lustre into the inner sense of the learned, but not into that of any one else, in order to illumine them. He is the chief priest and the benefactor of the learned because He bestows on them the bliss of emancipation which contains all happiness. He has been in existence from before the birth of learned because He is eternal. Our salutations are due to the lovable Brahma and also to His servants who, having acquired His knowledge from the learned, love Him with the love of a child for its parents. [3]

XXI. May the learned, who acquire this most lovable

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१. वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ १८ ॥

२. प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा विजायते । तस्य योनिं परिपश्यन्ति धीरास्तस्मिन् ह तस्थुर्भुवनानि विश्वा ॥१९॥

३. यो देवेभ्यो आतपति यो देवानां पुरोहितः ।
पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मये ॥ २० ॥

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divine knowledge which is born of God and hence is called His child, teach it and the means of acquiring it, to others. He, who acquires the knowledge of Brahma in this way, is called a Brahmana. The senses come under the control of the Brahmana who knows Brahma but never under the control of one who does not know Him.[1]

XXII. O God ! all *Shri* ( beauty ) and all *Lakshmi* ( splendid wealth ) &c., serve Thee as the wives serve their husbands. Day and night are, as it were, Thy two sides. The sun and the moon, which are the axles of the wheel of time—the cause of all things, are, as it were, Thy eyes. The constellations, which were produced from the parts of Thy *Samarthya*—the first material cause, add to the grace of Thy person. The shining firmament and the earth are, as it were, Thy open mouth. May we know that whatever things of beauty there are in this world declare the grace of Thy person, *i. e.*, *Samarthya*. O *Virat* ! the Lord and support of all ! be gracious unto me and bestow on me, out of Thy grace, the bliss of emancipation after death. Grant through Thy favour that the blessings of all the worlds ( or all the blessings of the world ), or of universal empire or of self-government be for me Vouchsafe unto me O Perfect Almighty Lord ! all beauties, splendours, wealth, and good and beautiful works and endow me with all good qualities through Thy grace. Destroy my defects and evil failings and make me without delay a repository of good qualities through Thy kindness. [2]

We quote the following authorities in support of our interpretation of the words *Shri* and *Lakshmi*. In the

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१. रुचं ब्राह्मं जनयन्तो देवा अग्रे तदब्रुवन् ।
यस्त्वैवं ब्राह्मणो विद्यात्तस्य देवा असन्वशे ॥ २१ ॥

२. श्रीश्च ते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम् । इष्णन्निषाणामुं म इषाण सर्वलोकं म इषाण ॥
यजु० अ० ३१ ॥

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Shatapatha I. 8. *Shri* is used in the sense of animals—the symbol of good things of the world ; in IV, 1. *Shri* means things of beauty or glory ; in XIII, 1. it means empire or its burdens and responsibilities. In the Nirukta IV. 10. *Lakshmi* is said to mean gain, acquisition, beautiful marks or qualities, speech, fame and renown, desirable acts or dislike for evil things. [1]

Here ends the exposition of the Purusha Sukta.

The Lord of creatures produced from its cause called His *Samarthya* this three-fold universe, *i. e.*, its three orders, *viz.*, the higher ones, such as the *Prakriti*, &c., the lower ones, such as straw, mud, the small creatures, such as ants, insects, &c., and the middle ones, such as the bodies of men, &c., up to ether ( *Akasha* ). The Supreme Lord, *Skambha*, the *Prajapati*, who has made this three-fold universe containing various objects, pervades it, but the universe does not pervade Him. This non-pervading three-fold universe is insignificant as compared to Him, the Supreme Lord. [2]

The *Devas*, *i. e.*, the learned or the luminaries, the sun, &c., the *Pitris*, *i. e.*, the wise, the *Manus yas*, *i e.*, rational beings, the *Gandharvas*, *i. e.*, the masters of the science of music, the *Apsaras*, *i. e.*, their wives, ( *i. e.*, male and

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१. श्रीर्हि पशवः । शत० कां० १ अ० ८ ।।
श्रीर्वै सोमः । कां० ४ अ० १ ।।
श्रीर्वै राष्ट्रं श्रीर्वै राष्ट्रस्य भारः । शत० कां० १३, अ० १ ।।
लक्ष्मीर्लाभाद्वा लक्षणाद्वा लप्स्यमानाद्वा लाञ्छनाद्वा लषतेर्वा स्यात्प्रेप्साकर्मणो लज्जतेर्वा स्यादश्लाघाकर्मणः शिप्रे इत्युपरिष्टाद् व्याख्यास्यामः । नि० अ० ४, खं० १० ।।

२. यत्परममवमं यच्च मध्यमं प्रजापतिः ससृजे विश्वरूपम् ।
किंयता स्कम्भः प्रविवेश तत्र यन्न प्राविशत् कियत्तद्बभूव ।।
अथर्व० कां० १९. अनु० ४, मं० ८ ।।

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female musicians ) and all the raccs of men that are found on earth or the heavenly bodies, the sun, &c., were all created by the Supreme Lord, who reigns supreme over all. The heavenly luminous spheres and the planets and their satellites such as the earth, the moon, were also created by Him. [1]

There are many other Vedic verses like the above dealing with this subject ( the creation ).

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## On
## The Revolution and Rotation of the Spheres the earth, &c.

We shall now take into consideration the question whether the spheres like the earth and others revolve or not. According to the teachings of the Shastras, the Veda, &c., all the heavenly bodies, the earth, &c., are in motion.

Our authorities for the motion of the earth are as follows :—

The following verses teach that all the globes, the earth, &c., are in motion.

This globe, *i. e.*, the earth as well as the sun, the moon, are revolving in space ( *Prishni=Antariksha* ). The same is true of the other globes also. Among them the earth along with the waters of the oceans, which are, as it were, her mother, revolves round the sun who is a mass of fire. Similarly, ether is said to be the mother and air to be the father of the sun, and the fire is said to be

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१. देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये । उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिवि श्रिताः ।

अथर्व० कां० ११, प्रपा० २४, अनु० ४, मं० २७ ॥

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the father and water to be the mother of the moon.—Yajurveda IX. 6. [1]

[ In the Nighantu of Yaskacharya, the word '*Gow*' occurs among the 21 names of the earth, such as '*gma*' and '*jma*' &c., and the word '*prishni*' among the six names of intersteller space ( *Antariksha* ) —Nirukta II. 5[2]. The earth is called '*gow*' because she moves on and on or because living beings move upon her. The sun is called '*gow*' because he causes the heavenly bodies to revolve round him or because he causes the vapours to move. or because he himself moves in space. '*Dyauh*' is called '*gow*' because it extends far and away from the earth or because the rays of light move in it.—Nirukta II. 14.[3] The word '*gow*' is the name of the sun's rays, the moon and *Gandharva* also in the Vedas.—Nirukta II. 9.[4] *Svah* is the name of the sun.—Nirukta II. 14, [5] The earth is called '*gow*' because it is every minute in motion.

[In the Taittiriyopanishat it is said that the earth was produced from water, and hence water is regarded as the mother of the earth;because that is to be considered as the mother of an object from which it is produced. From the fact that the word '*Svah*' means the sun and the word

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१. आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः । पितरं च प्रयन्त्स्वः ॥
यजु० अ० ६, मं० ६ ॥

२. गौरिति पृथिव्या नामधेयं यद् दूरं गता भवति यच्चास्यां भूतानि गच्छन्ति । नि० अ० २, खं० ५ ॥

३. गौरादित्यो भवति गमयति रसान् गच्छत्यन्तरिक्षे अथ द्यौर्यत्पृथिव्या अधि दूरंगता भवति यच्चास्यां ज्योतींषि गच्छन्ति ।
नि० अ० २, खं० १४ ॥

४. सूर्य्यरश्मिश्चंद्रमा गन्धर्व इत्यपि निगमो भवति सोऽपि गौरुच्यते । नि० अ० २ खं० ६ ॥

५. स्वरादित्यो भवति । नि० अ० २, खं० १४ ॥

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'*pitar*' is used as an adjective qualifying it, it is evident that he is to be regarded as the father of the earth. The meaning of the phrase '*duramjata*' (in the passage quoted from the Nirukta) is that the earth moves round the sun keeping at a distance from him (or that she tries to fly at a tangent from him). Similarly, all spheres, supported by God's might=the force of gravitation, revolve in their orbits.]

The said earth revolves round the sun in her orbit which has been fixed by God for her revolution. The earth supplies the living beings with abundant juices and fruits of various kinds and fulfils the fixed laws of her motion. She provides the performers of noble deeds, who give liberally, and the learned, with all their comforts by her bounty and she is, indeed, the cause of the audible speech of all living beings.—Rig. VIII. 2. 10. 1. [1]

The next verse teaches that the moon revolves round the earth.

The moon, whose nourishing properties are wellknown, revolves round the earth Sometimes in the course of her journey she comes between the earth and the sun. We shall explain this more fully in our commentary. The meaning of the words '*Dyava prithivi atatantha*', which occur in the verse, are that the sun (*Dyava*) and the earth (*prithivi*) also are in motion. It is, therefore, established that all heavenly bodies move in their orbits. —Rig. VI. 4. 13. 3. [2]

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१. या गौर्वर्तनिं पर्य्येति निष्कृतं पयो दुहाना व्रतनीरवारतः ।
सा प्रब्रुवाणा वरुणाय दाशुषे देवेभ्यो दाशद्धविषा विवस्वते ॥
ऋ० अ० ८, अ० २, व० १०, मं० १ ॥

२. त्वं सोम पितृभिः संविदानो अनु द्यावापृथिवी आततंथ ।
तस्मै त इन्द्रो हविषा विधेम वयं स्याम पतयो रयीणाम् ॥
ऋ० ६, अ० ४, व० १३, मं० ३ ॥

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## On
## Gravitation and Attraction.

The purport of the following verse is that all heavenly bodies are attracted by the sun, and the sun together with the other spheres is upheld by the attracting power of God.

( The verse is capable of two interpretations according as the word *Indra* is taken to mean God or the sun. In the original the two interpretations are given together, but we have taken the liberty to give them separately for the sake of greater clearness.—Tr.)

O Glorious and Mighty Lord ! when thou puttest forth Thy great attributes of strength and prowess they uphold all the worlds according to the law at all times.

The glorious sun, by putting forth his powerful rays which possess the properties of attraction, illumination and motion, keeps all the worlds in order through the force of his attraction.—Rig. VI. 1. 6. 3. [1]

It is for this reason that the heavenly bodies do not deviate from their orbits.

Like the preceding verse the following also contains the science of attraction.

O Glorious and Mighty Lord ! (or the Glorious Sun ! ) when thy mortal ( in the one case ) and aerial ( in the other ) subjects obey Thy law of support ( in the one ) and of attraction ( in the other ) then alone all the worlds are rendered firm and habitable. This is the reason why they move in their appointed orbits. —Rig VI, 1. 6. 4. [2]

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१. यदा ते हर्य्यता हरी वावृधाते दिवे दिवे । आदित्ते विश्वा भुवनानि येमिरे ॥ ऋ० अ० ६, अ० १, व० ६, मं० ३ ॥

२. यदा ते मारुतीर्विशस्तुभ्यमिन्द्र नियेमिरे । आदित्ते विश्वा भुवनानि येमिरे ॥ ऋ० अ० ६, अ० १, व० ६, मं० . ॥

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The next verse also is to the same effect.

O God ! thou hast made the sun. With Thy infinite power and refulgent Self Thou art upholding the spheres, the sun, &c. All the globes, the sun, &c., are made firm by Thy power of attraction. As such globes as the earth, &c., are upheld by the sun's attraction so the sun himself and the other worlds also are upheld by the law of God. —Rig. VI, 1. 6. 5. [1]

The next verse means that God and the sun are upholding all worlds by means of attraction and illumination.

O God ! through Thy Might alone the sun upholds the dark and the luminous globes. Thou art, like a friend, the regulator of all the worlds. That wonderful body—the sun—dispels darkness with its bright rays and with its power of support and attraction makes the dark and the luminous globes, which in their own turn afford support to others, steadfast. The worlds are attached to the sun like the hair to the body. As the hair are fixed in the skin so the worlds are kept in their places by the power and attraction of the sun.—Rig. IV. 5. 10. 3. [2]

It is, therefore, proved that the suns, &c., uphold the whole of this universe and God upholds the suns, &c.

The next verse also contains the science of attraction. The Supreme Lord ( or the sun ) is upholding all spheres with His ( or his ) glorious ( or brilliant ) power of attraction and with the gift of knowledge ( or light ) which

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१. यद्रा सूर्यममुं दिवि शुक्रं ज्योतिरधारयः। आदित्तो विश्वा भुवनानि येमिरे ॥ ऋ० अ० ६, अ० १, व० ६, मं० ५ ॥

२. व्यस्तभ्नाद्रोदसी मित्रो अद्भुतोऽन्तर्वावदकृणोज्ज्योतिषा तमः। विचर्मणीव धिषणे अवर्त्तयद्वैश्वानरो विश्वमधत्त वृष्ण्यम् ॥
ऋ० अ० ४, अ० ५, व० १०, मं० ३ ॥

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makes the happiness-producing activites possible. He ( or he ) vouchsafes true knowledge ( or the bundle of rays ) to the abode of mortal man, or fixes its place for it. He ( or he ) bestows immortality ( emancipation or rain which produces vegetation and hence is a source of life ) on the earth ( i. e.. its dwellers—Tr.).

The self-effulgent Lord (or the brilliant sun) upholds all the worlds and makes everything visible and the form and colour of all objects clear and distinct.—Vajur-Veda. XXXIII 43. [1]

(By reading the words '*dyubhi-raktubheh*' of the next preceding verse (*i. e.*, from XXXIII. 4-—Tr.) into this verse the meaning would be that the sun attracts all the globes day and night, *i. e.*, at every moment. Besides this, all the globes possess their own power of gravitation; but God is the repositony of infinite power of attraction. '*Rajas*' is the name of the globes. Yaskacharya—the author of the Nirukta—says, The globes are called *Rajansi.*,—Nirukta IV 19. [2] The word '*ratha*' signifies knowledge or light which is the source of happiness. See Nirukta IX. 2. [3] The word *vishuanara*, means the sun. —Nirukta XII. 2. [4] There are many verses in the Vedas like this which treat of the power of support and attraction.

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१. आकृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च ।
हिरण्मयेन सविता रथेना देवो याति भुवनानि पश्यन् ॥
यजु० अ० ३३, म० ४३ ॥

२. लोका रजांस्युच्यन्ते । नि० अ० ४, खं० १९ ॥

३. रथो रंहतेर्गतिकर्मणः स्थिरतेर्वास्याद्विपरीतस्य रममाणोऽस्मिन्स्तिष्ठतीति रमतेर्वा रसतेर्वा ॥ नि० अ० ९, खं० २ ॥

४. विश्वानरस्यादित्यस्य । नि० अ० १२, खं० २ ॥

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## On
## The Illuminer and the Illumined.

We now proceed to consider that the moon &c., shine with the light of the sun.

The meaning of the next verse is that the sun illumines the earth and the moon.

This earth is upheld in space by the eternal Brahma, the sun and the air. The sun is the upholder of all light. The twelve months owe their existence to time, the rays of light are generated and rendered strong by the sun, and the motes and particles are upheld by the air. In the firmament the moon depends on the sun for her light, *i. e.*, such globes as the moon &c.. do not possess a light of their own All of them shine with the light of the sun. —Atharva. XIV. 1. 1. [1]

The rays of the sun falling on the surface of the moon are reflected on the earth and become invigorating because they come to possess strength-giving virtues in the following manner. That region of space, where the sun's rays cannot reach on account of the interception of them by the earth, becomes rather cold. That region being deprived of the sun's rays is devoid of heat also. The lunar rays (in the absence of solar light) impart vigour and strength. The earth is rendered strong and powerful by the light of the moon and by such medicinal herbs as the *soma* plant, ( which are nourished by lunar light ). It is for this purpose ( of rendering them strong ) that moons are placed near the planets.—Atharva XIV 1. 2 [2]

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१. सत्येनोत्तभिता भूमिः सूर्य्येणोत्तभिता द्यौः। ऋतेनादित्यास्तिष्ठन्ति दिवि सोमोऽधिश्रितः ॥

अथर्व० कां० १४, अनु० १, मन्त्र १ ॥

२. सोमेनादित्या बलिनः सोमेन पृथिवी मही। अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥ अथर्व० कां० १४, अनु० १, मं० २ ॥

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Four questions are asked in this verse, *viz.*, 1. Who wanders alone in the universe ? 2. Who shines with his own light and who is illumined again. 3. What is the remedy for cold ? 4. What is the great field for sowing seeds in ? —Yajur XXIII. 9. [1]

Their respective answers are :—

(1) The sun wanders alone in this universe, shining with his own light and illumining other worlds. (2). The moon shines with the light of the sun and she does not possess any light of her own. (3) Fire is the remedy of cold. (4) The earth is the great field for sowing the seeds. —Yajur XXIII. 10. [2]

There are many *mantras* in the Vedas similar to the above dealing with this subject.

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## On
## The Science of Mathematics.

The next two verses reveal the sciences of Algebra and Geometry.

When the numeral signifying unity is added to another such numeral it makes two, one and two make three, two and two make four, three and three make six. In the same way the numeral four, five, &c., occurring in these verses show that the science of mathematics is evolved by treating the figures in different ways, such as addition, &c.

The frequent use of the conjunction '*cha*' (and)

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१. कः स्विदेकाकी चरति क उ स्विज्जायते पुनः। किं ꣃ स्विद्धिमस्य भेषजं किं वावपनं महत्॥ यजु० अ० २३, मन्त्र ९॥

२. सूर्य्य एकाकी चरति चन्द्रमा जायते पुनः। अग्निर्हिमस्य भेषजं भूमिरावपनं महत्॥ यजु० अ० २३, मन्त्र १०॥

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shows that there are many branches of this science. It is known to all that this science has been fully dealt with in *Jyotishshastra* which is a limb of the Vedas (*Vedanga*). For this reason we do not dilate upon it here. But it is to be remembered that such verses contain the germs of the science of mathematics which is the subject matter of the books on *Jyotish* ( Astronomy ). The science of Numbers ( Arithmetic ) deals with known, whereas the science of Algebra with unknown and uncertain quantities These verses suggest the latter science also by suggesting the symbols $a^3-b^3$, &c.—Yajuh XVIII. 24 and 25.[1]

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१. एका च मे तिस्रश्च मे तिस्रश्च मे पञ्च च मे पञ्च च मे सप्त च मे सप्त च मे नव च मे नव च म एकादश च मे एकादश च मे त्रयोदश च मे त्रयोदश च मे पञ्चदश च मे पञ्चदश च मे सप्तदश च मे सप्तदश च मे नवदश च मे नवदश च म एकवि ᳪ शतिश्च म एकवि ᳪ शतिश्च मे त्रयोवि ᳪ शतिश्च मे त्रयोवि ᳪ शतिश्च मे पञ्चवि ᳪ शतिश्च मे पञ्चवि ᳪ शतिश्च मे सप्तवि ᳪ शतिश्च मे सप्तवि ᳪ शतिश्च मे नववि ᳪ शतिश्च मे नववि ᳪ शतिश्च म एकत्रि ᳪ शच्च म एकत्रि ᳪ शच्च मे त्रयस्त्रि ᳪ शच्च मे यज्ञेन कल्पन्ताम् ॥

चतस्रश्च मेऽष्टौ च मेऽष्टौ च मे द्वादश च मे द्वादश च मे षोडश च मे षोडश च मे त्रि ᳪ शतिश्च मे वि ᳪ शतिश्च मे चतुर्वि ᳪ शतिश्च मे चतुर्वि ᳪ शतिश्च मेऽष्टावि ᳪ शतिश्च मेऽष्टावि ᳪ शतिश्च मे द्वात्रि ᳪ शच्च मे द्वात्रि ᳪ शच्च मे षट्त्रि ᳪ शच्च मे षट्त्रि ᳪ शच्च मे चत्वारि ᳪ शच्च मे चत्वारि ᳪ शच्च मे चतुश्चत्वारि ᳪ शच्च मे चतुश्चत्वारि ᳪ शच्च मे अष्टाचत्वारि ᳪ शच्च मे यज्ञेन कल्पन्ताम् ॥

यजु० अ० १८, मं० २४। २५॥

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According to the maxim that one act serves a double purpose, the marks of short and long vowels given over the letters of this verse ( Sama I. 1.[1] ) contain an allusion to the science of Algebra.

There is a third branch of the mathematical science called Geometry which is alluded to in the following verses.

In these two verses the science of Geometry is referred to.

The *vedi* is to be made of a triangular, quadrilateral, circular shape or in the likeness of a *shyena* bird. The purpose of the direction to make the *vedi* of various shapes is to suggest geometrical science. A line running round the parts of the earth farthest from its centre is called the circumference. A line drawn from any point on the circumference and passing through the centre, is called the diameter or the middle line in geometry. This line is the navel of the world, the earth and the universe, because all such lines converge to meet in the centre, so the *yajna* is the navel of the universe because it is to be resorted to ( by all ). Similarly, the other globes the moon, &c., have their circumference, &c. The rain-causing sun, light, heat and the air also, have got their ( requisite ) velocity. Their ( of the sun, air, &c.) power in the shape of medicines is widespread. The Veda ( *Brahma* ) encompasses speech from within and without like a circumference.—Yajuh XXIII. 62.[2]

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२ ३ १ २ १२ ३ २ ३ १ २ २१२२
१. अग्न आयाहि वीतये गृणानो हव्यदातये। निहोता सत्सि
१ १ २
बर्हिषि ॥ साम० प्र० १, खं० १ ॥

२. इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः।
अयँ सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥
यजु० अ० २३, मं० ६२ ॥

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What is the true knowledge of all things, who is its possessor, and what is the intellect that is necessary for acquiring right knowledge? Who is the measurer, who measures and counts all? What is the cause and what the essence, like *ghee*, in this world, which ought to be known or which is the destroyer of all suffering and the essence lubricated with happiness? What is the back-cover, *viz.*, the circumference (which is a line passing round a spherical object)? What is the independent and what the praiseworthy object?

The answers to these questions are:

The Supreme Lord whom the learned have worshipped, do and shall ever worship, knows everything as it is. He is the Measurer of all. The answers to the remaining questions are to be found out by construing the words of the verse in a similar manner.—Rig. VIII. 7. 18. 3.[1]

[ The word '*paridhi*' 'circumference' shows that here there is an allusion to the geometrical science. This science has been dealt with in detail in the *Jyotish-shastra*, the science of astronomy. ]

The Vedas contain many verses which treat of the mathematical science.

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**Praise, prayer, worship of God, Supplication to Him and Resignation to His will.**

The subject of divine praise was touched upon in the verses beginning with '*Yo bhutam cha*, etc.' We revert to it here also. Now we take up the subject of prayer.

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१. कासीत्प्रमा प्रतिमा किं निदानमाज्यं किमासीत् परिधिः क आसीत्। छन्दः किमासीत् प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्वे ॥ ऋ० अ० ८, अ० ७, व० १८, मं० ३ ॥

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The following verses *'Tejosi'*, *&c.*, treat of praise, prayer of God.

" O Supreme Lord ! Thou shinest forth with Thy attributes of infinite knowledge, etc., fill me with the light of knowledge unlimited; Thou art of infinite prowess, O Lord ! endow me with firm vigour and activity of body and mind ( intellect ) through Thy grace ; O Lord of Supreme might ! Thy power is infinite, be pleased to grant unto me excellent power ; O Lord ! Thou art of moral force ( *ojas* ) do vouchsafe unto me the strength ( born of ) truth and knowledge ; O Lord ! in Thee resides righteous indignation towards the evil-doers, impart by Thy will that indignation to me also ; O suffering Lord ! Thou art sufferance, enable me to bear pleasure and pain with equanimity. Be graciously pleased to endow me with these good qualities. "—Yajuh XIX. 9. [1]

" O most glorious Lord ! make my senses, *e. g.*, the sense of hearing, etc., and the mind strong and healthy. May it be Thy pleasure to protect us and make us the possessors of all the good things of the world. In Thee, O Lord ! are treasures of the highest wisdom, etc. So will that the best riches, such as the glories of empire, be for our benefit and enable us to attain them. "

[ God commands men to acquire and aspire for these good qualities. ]

" O Lord ! may our wishes become always fruitful through Thy grace. May our aspiration to participate in the administration of world-wide empire be never frustrated. " —Yajuh II. 10. [2]

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१. तेजोऽसि तेजो मयि धेहि वीर्य्यमसि वीर्य्यम्मयि धेहि बलमसि बलं मयि धेहि । ओज़ोऽस्योजो मयि धेहि मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि ।। यजु० अ० १६, मं० ९ ।।

२. मयीदमिन्द्र इन्द्रियं दधात्वस्मान् रायो मघवा नः सचन्ताम् । अस्माक ९ँ सन्त्वाशिषः सत्या नः सन्त्वाशिषः ।। यजु० अ० २, मं० १० ।।

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"O God Agni do Thou always endow us with that excellent and steady understanding which is constantly sought after by the learned and the wise, *Svaha*."—Yajuh XXXII. 14. [1]

[The author of the Nirukta in VIII, 20, [2] makes the following observations on the word '*Saaha*,'

"Svaha means that all men should always employ sweet and mild speech devoted to the good of all creatures. They should utter with their tongue what they feel in their own consciousness. They should call what belongs to them their own and should never claim as theirs what belongs to others. They should offer oblations into the fire after purifying and dressing them properly and carefully."]

The next verse contains God's blessing to men: "Ye Men! may your arms and weapons, such as firearms, guns and cannon, bows and arrows and swords, etc., be very firm and strong and praiseworthy through My grace; may they bring about the defeat of your enemies and lead you on to victory and may they check the onsloughts of the enemy's forces and defeat and rout them. May your armies be highly efficient (well equipped and well trained) and strong, so that your world-wide empire may remain intact and secure, and may your foes, perpetrators of foul deeds, who oppose you be worsted (in battle). But this blessing of Mine descends on those only who do righteous deeds and never on those who are guilty of treachery and injustice." The meaning is that God never blesses those

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१. यां मेधां देवगणाः पितरश्चोपासते । तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा ॥ यजु० अ० ३२, मं० १४ ॥

२. स्वाहाकृतयः स्वाहेत्येतत्सु आहेति वा स्वा वागाहेति वा स्वं प्राहेति वा स्वाहुतं हविर्जुहोतीति वा ॥ तासामेषा भवति ॥

नि० अ० ८, खं० २० ॥

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who act unrighteously.—Rig. 1. 3 18. 2.[1]

"O Lord! render us happy, strong and free that we may entertain high and noble aspirations and obtain most nourishing food. Fill us always with untiring and unflagging zeal to put forth our utmost efforts for attaining the rank of a Brahmana with a view to acquire the knowledge of the Vedas. Make us bravest of the brave and endow us with the instincts of a Kshatriya that we may become partners of a world-wide empire and wielders of sovereign power. Enable us to make utmost endeavours to acquire scientific proficiency and mechanical skill in the use and management of machines and vehicles that we may do good to all mankind like the sun, the fire, etc., which are serving the universe by supplying it with light and contributing to its welfare. O Lord of righteousness! Thou art just, make us also lovers of law and justice; O Universal Benefactor! Thou art free from ill-will, make us also friendly and devoid of feelings of enmity towards all. So will, O Lord! that the benefits of good government, good laws and precious things be for us, may we become good Brahmanas and learned in the Vedic lore, good Kshatriyas and rulers, and good Vaishyas and citizens. We pray and beseech Thee to endow us with all excellent qualities and enable us to realise all our desires and aspirations."—Yajuh XXXVIII. 14.[2]

"The mind of a man in his wakeful state presides over and exercises masterly control over all his senses and possesses the bright (*divya*) qualities of knowledge, etc. In his sleepy state also it becomes cognisant of

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१. स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः॥
ऋ० अ० १, अ० ३, व० १८, मं० २॥

२. इषे पिन्वस्वोर्जे पिन्वस्व ब्रह्मणे पिन्वस्य क्षत्राय पिन्वस्व द्यावा-
पृथिवीभ्यां पिन्वस्व। घर्मासि सुधर्मा मे न्यस्मे नृम्णानि धारय
ब्रह्म धारय क्षत्रं धारय विशं धारय॥ यजु० अ० ३८, मन्त्र १४॥

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bright (*divya*) objects and in the state of sound and dreamless sleep it experiences pure and unalloyed (*divya*) happiness. By its nature it is far reaching in its grasp and is the light of the senses and brings into the light of consciousness all objects, the sun, etc. It is unaided and alone. "O Lord ! may this mind of mine—the instrument of thought, always love to dwell on beneficent, desirable & righteous acts and noble qualities."—Yajuh XXXIV.1.[1]

The verses of the 18th chapter of the Yajur Veda *Vajashcha me*, etc., enjoin that we should surrender all things to God. [2]

We should, therefore, ask from God all good objects beginning with emancipation and ending with foods and drinks.

*Yajna* means *Vishnu*—the pervader.—Shatapatha 1.2.13. [3] God is called *Vishnu* because He pervades the whole universe. All men should surrender their life to Him. May we, in order to express our gratitude, surrender to God all we have, *e g.*, our breath (vitality), sight, speech (the senses), mind, *i.e.*, thoughts and knowledge, soul, the qualifications of a Brahmana—the performer of *Yajnas* who knows the four Vedas, the light of the sun, law, justice, happiness, the earth which is the abode, subsistence and support of all, *Yajna*, the *Ashvamedha*, etc., or arts and sciences, collection of praises, the study of the Rigveda, the Yajurveda, the Samaveda ( and the study of the Atharvaveda, which is indicated by the

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१. यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति। दूरंगमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु ॥

यजु० अ० १४, मन्त्र १ ॥

२. वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे । यजु० अ० १८ ॥

३. यज्ञो वै विष्णुः । शत० १ । २ । १३ ॥

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conjunction 'cha' 'and' ), the enjoymnet of the fruits of great undertakings and the results of scientific and mechanical activities. The most merciful Lord will then give us the best and the highest bliss, we shall be illumined the light of happiness and shall attain the highest bliss of emancipation. May we be the subjects of His Divine Majesty, *i. e.*, may we never acknowledge any man except God as the king *par excellence.* May we always speak the truth and endeavour with the greatest zeal to do the will of the Lord. May we never transgress His will, but serve Hin always with filial love.—Yajuh XVIII. 29. [1]

## Worship

The following verses lay down that God alone is to be worshipped.

I. "The wise *yogins*—the worshippers of God, concentrate their mind on and seek union with the Omniscient Lord, who has made this world and is a witness to the good and evil thoughts of all the *jivas* and knows all the creatures. He is one without a second, all-pervading and knowledge itself. There is no one superior to Him. To Him the illuminer and maker of the universe should all men, under all circumstances, offer highest praise. In this way will the *jivas* be able to attain to Him." —Rig. IV. 4. 24. 1. [2]

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१. आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पतां श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्म यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पता॑ँ स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् । स्तोमश्च यजुश्च ऋक् च साम च रथन्तरं च स्वर्देवा अगन्मामृता अभूम प्रजापतेः प्रजा अभूम वेट् स्वाहा ॥ यजु० अ० १८, मन्त्र २९ ॥

२. युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः । वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥१

ऋ० अ० ४, अ० ४, व० २४, मन्त्र १ ॥

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II " God is graciously pleased to direct to Himself the intellect of those, who, with a view obtain an insight into the secrets of divine knowledge, concentrate their mind upon Him with the help of *yoga* exercises. The distinguishing feature of a *yogi* worshipper of God in this world is that he realises the self-effulgent God, *Agni* and instals Him in his soul."[1]

III. Let all men cultivate such desires as the following :—

" May we, with our inner senses rendered pure by *yoga* and by developing our *yogic* powers, seek to dwell in the infinite glory of the self-luminous Lord, the giver of happiness, and the indwelling ruler of all that we may attain the bliss of emancipation. "[2]

IV. " The in-dwelling ruler of all, the Lord Supreme, graciously illumines the souls of *yogi* worshippers, who, with the help of *yoga* exercises, worship Him with pure thoughts and love. The most merciful Lord in His mercy reveals His infinitely bright form to His loving worshippers and renders them happy by bestowing on them the gift of emancipation. "[3]

V. God promises to the teacher and the learner of worship :—

" My blessings descend upon you when you worship Me, the eternal Brahma, with firm resolve and earnestness of soul. May your fame spread far and wide like that of

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१. युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियम् । अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥२॥

२. युक्तेन मनसा वयं देवस्य सवितुः सवे । स्वर्ग्याय शक्त्या ॥३॥

३. युक्त्वाय सविता देवान्त्स्वर्यतो धिया दिवम् । बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥४ ॥

यजु० अ० ११, मं० १, २, ३ ॥

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the learned in the paths of righteousness. Those worshippers alone who obey My will and serve Me—the blissful and eternal Lord—are able to perform glorious deeds of knowledge and worship and to make happy regions or births their abode. May you the teachers and the learners of worship listen to this carefully. I become accessible to you only when you worship Me in this manner. "—Yajuh XI. 1, 2, 3, 4. [1]

VI. " The learned *yogins* who have obtained clear vision and whose intellect has become pure and clarified and who possess the power of concentration of the mind seek to control their ( *nadis* ) the arteries, veins, etc., for the purpose of worshipping God with the help of *yoga* exercises, *i. e.*, they practise to realise the presence of the Lord in them and perform acts which are consonant with the science of *yoga*. Such men easily obtain rank among the learned *yogins* and attain the state of the highest bliss. " [2]

VII. " O *Yogins* ! always enjoy freely the bliss of communion with God with the help of *yoga* and the bliss of emancipation and perform acts of worship by meditating upon God in the arteries, etc., which are the seat of *Prana* ( vital air ). Having thus purified your internal senses sow the seed of *yogic* worship, *viz.*, pure and perfect knowledge ( *vijnana* ) in your causal body, the seat of the highest bliss, by performing the acts of worship and make yourselves proficient in Vedic learning. You will thus soon have the full fruition of *yoga*, *viz.*, pure and unalloyed bliss within your immediate reach through the grace of God. Attain union with God with the help of *yogic* activities ( or faculties ) directed towards worship. Verily,

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१. युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोक एतु पथ्येव सूरेः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आये धामानि दिव्यानि तस्थुः ॥५॥
यजु० अ० ११, मं० ५ ॥

२. सीरा युञ्जन्ति कवयो युगा वितन्वते पृथक् ।
धीरा देवेषु सुम्नया ॥ ६ ॥ यजु० अ० १२, मन्त्र ६७ ॥

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these activities are destructive of all pain and full of peace and tranquility, etc."[1]

(According to the Nirukta VI. 12, [2] the word '*shrushti*' in the verse means ' soon ' and XIII. 5, [3] *ibid.* says that ' *srini* ' is a destructive and also a constructive faculty. )

VIII. " O Supreme Lord ! may the twenty eight substances, *viz.*, the ten organs of sensation and action, the ten vital airs, the self-consciousness ( *Ahamkara* ), knowledge, instinct, and bodily strength, be productive of good and happiness through Thy grace. May my days and nights be spent in the act of Thy worship. By Thy grace enable me to advance from *yoga* to *kshema* and from *kshema* to *yoga* ( *i. e.*, may I retain what I have already got and get what I do not possess ). I always beseech Thee O Lord ! to help and succour me."[4]

The foregoing and the following verses are from the Atharva Veda.

IX. " O Lord ! Thou art the Lord and Master of creatures or of speech or of action, and by Thy omnipotence and excellence thou surpassest all immeasurably. Thou art the destroyer of harmful speech and action. Thou art the pervader, and capable of accomplishing all things. May we always worship Thee alone in the

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१. युनक्त सीरा वियुगा तनुध्वं कृते योनौ वपतेह बीजम् ।
गिरा च श्रुष्टिः सभरा असन्नो नेदीय इत्सृण्यः पक्वमेयात् ।।७।।
यजु० अ० १२, मन्त्र ६८ ।।

२. श्रुष्टीति क्षिप्रनामसु पठितम् । नि० अ० ६, खं० १२ ।।

३. द्विविधा सृणिर्भवति भर्त्ता च हन्ता च । नि० अ० १३, खं० ५ ।।

४. अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे ।
योगं प्रपद्ये क्षेमं च क्षेमं प्रपद्ये योगं च नमोऽहोरात्राभ्यामस्तु ।।८।।
अथर्व० कां० १९, अनु० १, व० ८, मन्त्र २ ।।

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aforesaid manner."[1]

[ The word '*shachi*' means 'speech' see Nighantu I. 11 ; 'action' *ibid* II. 1 ; and 'creatures,' *ibid* III. 9. ][2]

X. God says to men : "Ye men ! know me properly by means of worship and conduct yourselves as befits those who know Me. Let a worshipper know this (truth) and say, 'O Lord of infinite knowledge ! may I always humble myself before Thee."[3]

XI. "Graciously watch over us O Lord ! We adore Thee always. May we always be rich in food and the glories of empire. May the true renown born of the performance of righteous, noble and excellent acts be ours. May we never be weak and dependent but be always strong and powerful and may our learning and knowledge be full and complete."[4]

XII. "Thou art, O Lord ! all-pervading, tranquil as (deep) water, the life of life, knowledge itself, the adorable, greatest of all, tolerant. Knowing that Thou art such we offer worship to Thee."[5]

[ The word '*ambhah*' is derived from the root '*Aplri*' by adding the suffix '*asun*' to it ].

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१. भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः प्रभूरिति त्वोपास्महे वयम् ॥९॥

२. वाचो नामसु शचीति पठितम् । निघं० अ० २, खं० ११ ॥
कर्मणां नामसु शचीति पठितम् । नि० अ० २, खं० १ ॥
प्रजा नामसु शचीति पठितम् । निघं० अ० ३ खं० ९ ॥

३. नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥१०॥

४. अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥११॥

५. अम्भो अमो महः सह इति त्वोपास्महे वयम् ॥१२॥

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XIII. "Thou art, O Lord! *Ambhah* (all-pervading, tranquil as deep water, the life of life), self-refulgent, lovable, all-bliss, possessed of all the glories of the whole universe and giver of the power of toleration. We offer worship to Thee O Lord! May we never forsake Thee and never worship any one else."[1]

[The word '*Ambhah*' which has been already explained is repeated here as a mark of veneration.]

XIV. "Thou art O Lord! almighty, omnipresent, infinitely immense, penetrating all objects through and through and vast as space. Knowing that thou art such we offer worship to Thee."[2]

['*Uru*' in the sense of 'immense,' and 'many' is well-known. See Nighantu III. 1.[3]

XV. "Thou art, O Lord! the architect (the spreader) of the universe and the noblest of all; Thou knowest the universe in all its multifariousness, thou seest all and enablest all to see and all men try to obtain a vision of Thee. We offer worship O omniscient Lord! to Thee who art of such a form."[4]

XVI. (This verse is capable of several interpretations.—Tr.)[5]

Ist. "The learned *yogins*, unite their soul with the

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१. अम्भो अरुणं रजतं रजः सह इति त्वोपास्महे वयम् ॥१३॥

२. उरु पृथुः सुभूर्भुव इति त्वोपास्महे वयम् ॥१४॥

३. उरु इति बहुनामसु पठितम् । निघं० अ० ३, खं० १ ॥

४. प्रथो वरो व्यचो लोक इति त्वोपास्महे वयम् ॥१५॥

अथर्व० कां० १३, अनु० ४, मन्त्र ४७-५३ ॥

५. युञ्जन्ति ब्रध्नमरुषं चरन्तं परितस्थुषः। रोचन्ते रोचना दिवि॥१६॥

ऋ० म० १, अ० १, व० ११, मन्त्र १ ॥

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omniscient Lord who knows all things or men and the universe fully, who injures none and is merciful, and bliss, They shine with the light of the highest bliss and becoming refulgent themselves dwell in Him Who is the light of all."

['*Arusham*' comes from the root '*rush*' to injure. ]

2nd. "All the worlds and all the objects, are subject to the force of attraction of the sun, who is a ball of fire and moves himself and imparts motion to others. All are beautified and shine with his light in the bright sky."

3rd. "The worshippers, who unite, with the self-refulgent Lord, their breath according to the methods of *yoga* for controlling it, shine in God with the light of the bliss of emancipation. The breath has access to all things, has its seat in the vital parts of the body and is the cause of the growth and development of all bodily organs."

[The word '*tasthushah*' means 'man'.—Nighantu II. 3, and '*bradhna*' means 'great'.—Nighantu III. 3. The Shatapatha takes the words '*bradhnamarusham*' in the sense of the 'sun'.—XIII. 2. The Prashnopanishat Question 1, verse 5, calls, '*prana*' by the name of '*aditya*.'[1] ]

There is no one greater than God. Hence, bradhna has been taken to mean great in the first interpretation; it has

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१. मनुष्यनामसु तस्थुषः पञ्चजना इति पठितम् ।
निघं० अ० २, खं० ३।।

महत्, ब्रध्न, महन्नामसु पठितम् । निघं अ० ३, खं० ३ ।।
असौ वा आदित्यो ब्रध्नोऽरुषोऽमुमेवास्मा आदित्यं युनक्ति सर्वस्य लोकस्य समृष्ट्यै ।। शतपथ कां० ३, अ० २ ।।
आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्सर्वं यन्मूर्त्तं चामूर्त्तं च तस्मान्मूर्त्तिरेव रयिः ।। प्रश्नोपनि० प्रश्न १, म० ५ ।।

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been taken in the second as the name of the sun according to the Shatapatha and in the third interpretation it has been rendered as breath according to the Prashnopanishat. '*Bradhna and arusham*' occur as the names of horse also in the Nighantu but that meaning is not applicable in this *Mantra* since it would be opposed to the sense assigned to it in the Shatapatha and to the root sense and also because one word would have many significations at one and the same place.

Prof, Max Muller interprets '*bradhna*' as horse in his English translation of the Rigveda. It is grounded in error. Sayanacharya in his commentary on this verse, takes this word to mean the sun and so is correct in one respect. But we do not know where Prof. Max Muller got his interpretations, in the sky or in the antipodes. It appears that it is a creation of his own imagination and consequently of no authority.

Now we shall write as to how we should perform worship. One should select a place clean, neat, pleasant and solitary and purging the mind of all impurities, making oneself calm and composed, collecting and concentrating the senses and the mind and contemplaing the Supreme Soul, who is all-existence, all-consciousness, all-bliss, the indwelling ruler of all and just, by focussing one's soul thereon and duly offering praise and prayer unto Him, should again and again fix one's Soul in Him.

The great devotee Patanjali in his aphorisms on Yoga and Vyasa in his commentary thereon have laid down the following method of worship. '*Yaga* is to restrain mental activities'.—Yoga 1.1.2. The mental activities should always be restrained from other subjects than God and from unrighteousness at the time of worship and at the time of taking part in secular affairs. The reply to the question, 'Where do they rest when restrained' is : 'They rest in the form of the Seer (God).'—I. 1. 3. When the mind of the devotee is turned away from all mundane affairs it finds rest in form of Omniscient God. As to

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whether the conduct of a devotee when he, leaving the act of devotion, engages in the affairs of the world is similar to or is in any way different from that of an ordinary man of the world it is said in I, 1-4. 'Elsewhere (also) the activities remain identical.' The activities of a devotee even when he mixes with the affairs of the world remain calm, firmly fixed in righteousness, shining with the light of knowledge and wisdom, attached to truth, extremely sharp and swift, extraordinary and different from those of an ordinary man. Never can the activities of a non-devotee and of a non-*yogi* be of this nature.

Q. How many activities are there and how are they to be restrained ?

A. 'The activities are five, painful and painless.' 'They are proof (true knowledge), perversion (false knowledge), imagination, sleep and memory.' 'The proofs are direct perception, inference and the Vedas.' 'Perversion is false knowledge, having a form which is not its own.' 'Imagination is that which follows verbal expression and has no objective reality corresponding to the word' 'Sleep is that mental activity which has for its objective substratum the cause of non-existence.' 'Memory is the not-stealing of what has been the subject of experience.' They (activities) are restrained by practice and non-attachment.' I 1. 5—12.[1]

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१. योगश्चित्तवृत्तिनिरोधः ।
तदा द्रष्टुः स्वरूपेऽवस्थानम् ।
वृत्तिसारूप्यमितरत्र ।
वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ।
प्रमाणविपर्य्ययविकल्पनिद्रास्मृतयः ।
प्रत्यक्षानुमानागमाः प्रमाणानि ।
विपर्य्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ।
शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ।

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Q. What is the most helpful means in devotion.

A. 'Or by means of the contemplation of God.' —I, 1. 23[1] When special devotion is exhibited towards God He showers His grace on the devotee through mere contemplation. By the help of meditation the *yogi* acquires soon the state and the fruit of absorption (*samadhi*).'

But who is this *Ishvara* (God) who is distinct from *Purusha* (*Jiva*) and *Prakriti* (primeval matter)? *Ishvara* is a special *purusha* who is not touched by pain, action, the result of action and impression '—Yoga I.I.24. 'The pains such as nescience, good and bad actions, their fruits and the impressions reside in the mind and are referred to the *purusha* (*Jiva*), he being the enjoyer of their fruits, in the same way as victory and defeat are referred to the commander although they exist in the warriors. That special *purusha* who is not touched by the enjoyment (of fruits) is *Ishvara*. There are many who have reached the state of emancipation by breaking asunder the three bonds. God never had, nor will ever have this relation [i. e., bondage and freedom therefrom]. No previous bondage can be inferred in the case of God as is done in that of a soul which has been emancipated. Similarly, subsequent bondage is possible only for a soul which is now bound by *prakriti*; but not for God. He was not in bondage in the past, nor will He be in bondage in the future. He is eternally free and eternally the Lord. Is the excellence of the transcendental power of God manifested eternally caused or is it uncaused? *Shastra* [*the Veda*] is its cause and the cause of the

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अभावप्रत्यालम्बनावृत्तिनिद्रा ।
अनुभूतविषयासंप्रमोषः स्मृतिः ।
अभ्यासवैराग्याभ्यां तन्निरोधः ।
योग सू० अ० १, पा० १, सू० २-१२ ॥

१. ईश्वरप्रणिधानाद्वा । योगे अ० १, पा० १, सू० २३ ॥

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*Shastra* is His transcendental power. The *Shastra* and the excellence are eternally related with each other because, both of them reside in the nature of God. He is, therefore, eternally free and eternally the Lord. His glory can neither be equalled nor surpassed. It cannot be surpassed by another glory. For, if it were the case, that other glory would be God. God is, therefore, He in whom glory reaches its highest limit. Nor is there any glory which can equal His. If we think of two qualities, equal to each other in all respects, as coming into being at one and the same time we shall have to think of the one as new and of the other as old. Also, because the existence of one will imply the destruction of the self-sufficient glory of the other. It cannot be proved that there is complete identity between two beings possessing equal qualities because, there shall be some difference or other between them. God is, therefore, that special *purusha* whose glory is neither equalled nor surpassed. 'In Him the seed of the omniscient is not surpassed.'—I. 1. 25. Though knowledge of the past, the present and the future in its totality is beyond the grasp of the senses it can be spoken of in quantitative terms as being smaller or larger. It is the seed of omniscient, for, we can go on augmenting it in thought and it must have its farthest limits. He is omniscient in whom knowledge reaches its farthest limits. Now there is a limit of the seed of the omniscient, for, it is capable of being increased like a measure of weight, &c. that special *purusha* is such an omniscient being. This is the most rudimentary idea of God which we can reach by the help of inference. It is impossible to acquire a complete knowledge of Him. One desiring to know His names. *i. e.*, qualities should study the Vedas. Although He does not desire His own benefit, He does desire the good of all creatures. He desires : I shall do good to the *jivas* during creation, the disjunction of soul and body and the great dissolution by preaching to them wisdom and righteousness. It is said " the first among the learned, the great sage, the Lord, having decided upon the revelation of the Veda, mercifully revealed it to the *Jivas* who were yearning to know it.

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'He is the teacher even of the ancients, because He is not circumscribed by time.'—I. 1. 26. Even the most ancient teachers were subject to the limit of time; but this limiting action of time cannot affect Him; hence, He is the teacher of the ancients. As He was untrammelled in His action in the beginning of creation, even so will He remain when this creation shall have passed away. '*Pranava*' ( the sacred syllable *Om*) is His appellation.'—I. 1. 27. *Pranava* signifies God. But, is this relation of the signifier and the signified symbolic or is it fixed like the relation between the lamp and its light? It is fixed and constant. The symbol only brings to light the constant relation of God with *Pranava* in the same way as the symbol, 'this is his father, this is his son' brings to light the fixed relation of father and son. In other creations also the relation between the signified and signifier is brought to light by means of words and a symbol is used in accordance with it The philologists know that the relation between a word and its meaning is eternal because they are always existent. The relation between God and *Pranava* being the relation of the signified and the signifier the *yogis* believe it to be eternal. 'To repeat it and to ponder over its meaning,'—I. 1. 28. [1] *i. e.*, the repetition of *Pranava* and meditation on God whose name is *Pranava*. When a *yogi* repeats *Pranava* and meditates on its sense his mind becomes concentrated. It has been said also: One should practise *yoga* with the help of the repetition of *Om* and should repeat the *Pranava* in the state of *yoga*. In virtue of the strength born of the repetition of *Pranava* and the practice of *yoga* one obtains the vision of the Supreme Self.

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१. क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।
तत्र निरतिशयं सर्वज्ञबीजम् ।
स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।
तस्य वाचकः प्रणवः ।
तज्जपस्तदर्थभावनम् । योग० अ० १, पा० १, सू० २४-२८ ॥

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What does the *yogi* gain thereby ? 'Thence he acquires the power of turning his thoughts on his soul and the obstacles disappear.'—I, 1. 29.[1] The obstacles are diseases, etc. These are warded off by meditation on God and he obtains a vision of his own form. He realises that God is pure and holy, calm and blissful, one, without a second, absolute, unborn and increate *purusha* and that a knowledge of the soul can be acquired with the intellect only. Now what are the obstacles which distract the mind (*chitta*). 'They are disease, lassitude, indecision (doubt), carelessness, laziness, sensuality, delusion, non-attainment of the substratum and unsteadiness '—1.1.30.[2] These are the nine obstacles which distract the mind. They come into existence with the activities of the mind and disappear when the latter cease to exist. The activities of the mind have been mentioned above. Disease is the disturbance of the equilibrium of the substances, juices and organs (of the body); lassitude is that in which the mind desires to get rid of action ; indecision (doubt) is that state in which knowledge touches both extremes, e. g., it may be so, it may not be so; carelessness is the not-caring for the means of *Samadhi* (absorption); laziness is aversion to act on account of the heaviness of the body or the mind; sensuality is the hankering of the mind after the gratification of the senses; delusion is false knowledge; non-attainment of the substratum is the failure to reach the region of absorption and unsteadiness is the inability to fix the mind on the region of absorption. The mind becomes steady only when the state of absorption is reached. These are the nine distracting elements of the mind, the defilers and the enemies of *yoga*. 'Pain, despondency, quivering of limbs, in-breathing and out-breathing are the concomitants of these distractions'—I, 1. 31.[3] Pain either

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१. ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ।

२. व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध—
भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ।

३. दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ।

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arises within the body itself or is caused either by other beings or by the physical forces of the world. The living beings when smitten with it try to destroy it. Despondency is that disturbance of the mind which results from the frustration of desire. Quivering of limbs is that which makes the limbs quiver. In-breething is that in which external air is inhaled into the body. Out-breathing is that in which the air within the body is exhaled. These are the concomitants of distractions because they befall a man whose mind is distracted and not him whose mind is collected. These distrections are the enemy of absorption. They can be checked by the said exercise and non-attachment. The author now gives a brief description of the subject of exercise as follows:—'For their prevention constant practice of one *tatva* (truth).'—I.1.32.[1] In order to remove these distractions one should practise to concentrate the mind on one *tatva*. The man whose mind wanders from object to object getting momentary perceptions only cannot be said to have a concentrated mind His whole mind is distracted. When it is withdrawn from all other objects and is focussed on one subject only then alone it becomes concentrated. There is, therefore, one mind for every object. He who believes that the mind remains concentrated because there is a flow of similar perceptions (and the mind flows from one perception to another similar perception) may be asked as to whether this concentration is the attribute of the flowing mind. If it is, then the mind cannot be said to be one because the flowing mind lasts for a moment only. If it be said that concentration is the attribute of the perceptions which are parts of the flow then the question will arise as to whether the flow is the flow of similar perceptions or of dissimilar perceptions. If it be held that the mind is concentrated because for the time being it is focussed on one object then there will be no distracted mind. Therefore, the mind is one, although it is applied to different objects. If it be said that perceptions are inherently different from

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१. तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ।

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each other and they are produced without any relation to the mind which is one then the things seen by one perception will be remembered by another perception and the fruits of actions gathered by one perception will be enjoyd by another. Even if it be possible for such a mind to become concentrated the objection contained in the maxim of 'cowdung and milk rice' will apply.[1] The position that there are different mind involves the falsification of one's own experience. In that case how will one be able to say: 'I am touching that which I saw and I am seeing that which I touched' How will the perception of the I (I am) existing in minds altogether different from one another be referable t one perceiver. One's own experience teaches one that the perception 'I am' denotes one single self. Now the strength of direct perception cannot be overcome by any other proof; for other proofs depend for their utility on the strength of direct perception. Therefore the mind is one although it is applied to many objects and this treatise (Yoga Shastra) sets forth the means of purifying that mind.

'The peace of mind is secured by thoughts of friendliness towards happiness, of compassion towards misery, of joy towards righteousness and of indifference towards sin.'—I 1.33.[2] Let one have thoughts of friendliness towards all beings endowed with happiness, of compassion towards

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१. गोमयपायसीय न्याय—

The maxim of "The cowdung and milk rice." The story which has given rise to this maxim is that a person when rice cooked in milk was served to him asked as to how it was prepared and he was told that it was prepared by cooking rice in a produce of cow. Next time thinking that cowdung also was a produce of cow began to cook rice with cowdung. This maxim is applied when a man distrusts his own enpericnce and acts in opposition to it.

२. मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ।

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those who are miserable, of joy towards the righteous and of indifference towards those of sinful proclivities. By entertaining such thoughts white (pure) characteristics (*dharma*) are engendered in one and then the mind becomes peaceful and when the mind becomes peaceful it acquires concentration or steadiness. 'Optionally (it becomes concentrated) by the forcible ejection and stoppage of breathing.'—I.1.34.[1] Or, one may acquire steadiness of mind by forcible ejection, *i.e.*, vomiting of the air within the body (stomach) through the two nostrils and then stopping it outside. Steadiness of mind should be acquired by throwing out the air from within the body with effort just as one throws out (vomits) the food which one has eaten and then by keeping it (the air) outside as long as one is able to do so. 'On the destruction of impurity by means of the practice of the limbs (accessories) of *yoga*, the light of wisdom upto discriminative knowledge (is acquired).'—I, 2, 28.[2] By the practice of these limbs of *yogic* devotion impurity, *i.e*, ignorance goes on decreasing every day and knowledge goes on increasing until the attainment of emancipation. 'Restraint, observance, posture, regulation of breath, abstraction, concentration, meditation and absorption are the eight limbs.'—I, 2, 29.[3] 'Non-injury, truthfulness; abstinence from stealing, continence and non-covetousness are the restraints (*yamas*).' —I,2,30[4] Non-injury means the complete absence of enmity towards all beings at all times. The other restraints (*yamas*) and observances (*niyanas*) have their root in non-injury. They depend on its success and are practised for the purpose of acquiring it. They are observed simply for steadying and

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१. प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ।

योo अo १, पाo १, सूo ३३, ३४ ॥

२. योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ।

३. यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावंगानि ।

४. तत्राहिंसासत्यास्तेयब्रह्मचर्य्यापरिग्रहा यमाः ।

योo अo १, पाo १, सूo २८, २९, ३० ॥

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purifying it. It is said : 'As a Brahmana ( a *yogi* who desires to know Brahma ) goes on desiring to adopt many vows he goes on turning away from the sins, committed through carelessness, which spring from the root of injury and goes on practising the steady and pure kind of non-injury. Truthfulness is that in which there is complete agreement between speech and mind. The speech and the mind should be in accord with what has been seen, inferred and heard. The use of speech is to convey to another ane's own knowledge. It is truthfulness if it is free from guile, does not cause misapprehension and is employed for the good, but not for the injury, of all beings. If the speech that is uttered is for the injury of living beings it is not truthful but sinful Such a speech is only seemingly virtuous and wears the outward form of virtue. It will surely lead to the direst misery. One should, therefore, speak that truth which is beneficial for all beings after one has tested it. Theft is to take objects belonging to others by unlawful means. Non-stealing is abstinence from theft. Theft may even consist in mere desire (to obtain another's property ). Continence (*Brahmacharya*) is the control of the generative organs. Non-covetousness is to renounce the objects of pleasure with the consciousness that their collection, preservation and destruction involve injury. These are *yamas*.

The following aphorisms (dealing with the *niyamas*—observances ) will be explained in the vernacular.

'Cleanliness, contentment, austerity, selfstudy and contemplation of God are the observances(*niyamas*).'—I,2.32.[1] Cleanliness is either external or internal. External cleanliness should be accomplished by means of water, &c , and internal by renouncing attachment, hatred, untruth, &c. One should acquire contentment, tranquillity, by the practice of virtue (*Dharma*). Austerity is to always act in

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१. शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।

योे० अ० १, पा० २, सू० ३२ ।

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accordance with the dictates of duty ( *Dharma* ). Self-study is the reading and the teaching of the true Shastras, the Vedas and others, or to repeat the *Pranava* (*Om*) as a means of contemplation of God and surrender all things to the Great Teacher, the Supreme Lord. These five *niyamas* are the secondary limbs of worship. The fruit of non-injury is that 'when one is established in (the habit of) non-injury enmity is given up in one's presence.'—I. 2. 35. The fruit of truthful conduct is that 'when one is established in truthfulness action and fruition become dependent.'—I. 2. 36. The fruit of the giving up of stealing is that 'when one is established in non-stealing all jewels approach one.'—I. 2. 37. As to what is obtained by the practice of the life of *Brahmacharya* it is said that 'when one is established in *Brahmacharya* one acquires power.'—I. 2. 38. The fruit of non-covetousness is said to be that 'when one is established in non-covetousness one knows the cause (the how and the why) of one's birth.' —I. 2. 39. The fruit of the practice of cleanliness is that 'by clanliness one acquires a dislike for one's own body and absence of contact with others.'—I. 2. 40. (By cleanlineess are also acquired) purity of intellect, calmness of mind, cancentration, victory over the senses and fitness for knowledge of the self.'—I. 2. 41. 'By contentment one obtains highest happiness.'—I. 2. 42.[1] 'By austerity results destruction of impurity and then one obtains the *siddhis*

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१. अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ।
सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ।
अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ।
ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।
अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ।
शौचात्स्वांगजुगुप्सा परैरसंसर्गः ।
किञ्च सत्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ।
सन्तोषादनुत्तमसुखलाभः ।

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(accomplishments) of the body and the senses '—I. 2. 43. 'By self study is obtained the communion with the beloved *devas.* '—I. 2. 44. 'By contemplation of God the state of absorption is reached. '—I. 2. 45. [1]

'Posture is that in which one is steady and at ease. ' —I. 2. 46. The postures are *Padmasana*, *Virasana*, *Bhadrasana*, *Swastika*, *Dandasana*, *Sopashraya*, *Paryanka*, *Hastinishadana*, *Ushtranishadana*, *Krounchanishadana*, *Samasansthana*, *Sthirasukha*, *Yathasukha* &c. One may adopt the postures *Padmasana*, &c., or any other according to one's choice. 'By that ( posture ) there results absence of the blows of the pairs of opposites. —I. 2. 48. By controlling the posture one is not overpowered by the pairs of opposites such as heat and cold, &c., 'On that being acquired the breath is regulated, *i. e.*, the movements of the in-breathing and the out-breathing are checked.'—I. 2. 49.[2] In-breathing is the taking of the external air into the body. Out-breathing is the throwing out of the air from within the body. Regulation of breath is the absence of the movements of both these. This follows the control of posture. When posture has been fully brought under control one is able to regulate the breath, *i. e.*, to get the mastery over the air that goes into, and comes out of the body by skilful and gradual exercise, ( in other words ) to bring about the cessation of the movements of

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१. कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ।
स्वाध्यायादिष्टदेवतासंप्रयोगः ।
समाधिसिद्धिरीश्वरप्रणिधानात् ।
योग अ० १, पा० २, सू० ३५-४५ ॥

२. तत्र स्थिरसुखमासनम् ।
ततो द्वन्द्वानभिघातः ।
तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ।

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air by making it motionless and still. 'And that, (control of breath) being external, internal or totally restrained, is regulated by place, time and number and is long and short.'—I. 2. 50.[1]

External *Pranayama* is that in which the cessation of movement follows out-breathing; internal is that in which cessation of movement follows in-breathing and the third, the totally restrained, is that in which both movements are checked. That is acquired by exercise. As a drop of water thrown on a heated stone shrinks from all sides simultaneously so in this (*Pranayama*) there is cessation of both movements at one and the same time. They are men of childlike (immature) intellect who practise regulation of breath by stopping their nostrils with the finger and the thumb. This should be avoided by the wise. At the time of performing *Pranayama* one should keep one's internal and external parts of the body unagitated and relaxed. When all the limbs are as they ought to be one should perform the first or the external *Pranayama* by keeping the air that has been breathed out outside the body as long as one can; the second or the internal *Pranayama* by retaining in the body the air that has been taken in as long as one can and the third or the 'totally restrained' by restraining both movements simultaneously with the help of the performance of the two—the internal and the external. 'The fourth follows when the domains of the external and the internal have been crossed over.'—I.2.51.[2] That *Pranayama* which crosses both (the internal and the external) is called the fourth. It is as follows. When the air within the stomach tries to go out into the outer space at the first moment one should fix one's attention on it and should eject the breath into the outer space and

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१. स तु बाह्याभ्यान्तरस्तंभवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः।

२. बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः।

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stop it there. Similarly, when the air from the outer space tries to enter the body at the first moment one should receive it into the body as gradually as one can and should stop it there. This is the second *Pranayama*. When the movements of both are stopped gradually and by constant practice we have the fourth *Pranayama*. The third *Pranayama*, however, does not depend upon the practice of the internal and the external *Pranayama* In it the breath is stopped in whatever region it happens to be at the moment. In it one should act like a person who is startled at the sight of a wonderful object.

'Thence is destroyed the veil over light.'—I. 2. 52. In this way by the practice of *Pranayama* is destroyed the veil of ignorance over true discrimination concealing the light of the indwelling ruler God. 'And the ability of the mind in concentration.'—I. 2. 53. The mind of the worshipper acquires complete ability to fix itself in the contemplation of God by the per formance of *Pranayama*.

What is abstraction ? 'Abstraction is that in which the senses become detached from their objects and follow the nature of the thinking principle, as it were.'—I. 2. 54. When the thinking principle is brought under control it does not wander from the contemplation and protection of God to other objects. This is the restraint of the senses. It is to be understood that as the thinking principle becomes fixed in the essence of God so the senses also are brought under restraint, *i. e.*, the senses and all other objects are brought under control when the thinking principle is controlled. [1]

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१. ततः क्षीयते प्रकाशावरणम् ।

किञ्च धारणासु योग्यता मनसः ।

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणाम् ।

योगे अ० १, पाद १, सू० ४६, ४७-५४ ।

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'Thence the complete control over the senses.'—I,2.55.[1] After this the senses are completely brought under control, *i. e.*, they are restrained from their objects so that whenever the devotee proceeds to worship God he is able to restrain his thinking principle and his senses. 'Concentration of the thinking principle is the fixing of it on a particular point.'—I. 3. 1.[2] Concentration is the activity of the thinking principle on the navel plexus, the lotus of the heart, the aperture in the crown of the head, the tip of the nose, the tip of the tongue, &c., or on some external object. 'Meditation is the uniformity of knowledge in concentration.'—I.3.2.[3] Meditation is that in which there is a similar (uniform) flow of the knowledge of that which has been adopted as the support of the object of meditation in that locality (*desha*) and which is not touched by dissimilar knowledge. 'The same (meditation) when shining with the light of the object alone and devoid, as it were, of its own form is absorption (*Samadhi*).' —I.3.3.[4] The distinction between meditation and absorption is this that in meditation activity of the mind is present in the shape of the meditator, the act of meditation and the object of meditation but in absorption the mind becomes devoid, as it were, of its own form and becomes absorbed in the Divine essence and its beatitude. 'The three (concentration, meditation and absorption) together are called *Samyama*.'—I. 3. 4[5] The three, concentration, meditation and absorption brought together are called *Samyama*. These three are the means towards the same end and are jointly called *Samyama* which is the technical term of all the three. It is the ninth limb of worship.

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१. ततः परमा वश्यतेन्द्रियाणाम् । यो० अ० १, पा० १, सू० ५५ ॥

२. देशबन्धश्चित्तस्य धारणा । यो० अ० १, पा० ३, सू० १ ॥

३. तत्र प्रत्ययैकतानता ध्यानम् । यो० अ० १, पा० ३, सू० २ ॥

४. तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः । सू० ३ ॥

५. त्रयमेकत्र संयमः । सू० ४ ॥

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## Upanishad Texts on Worship.

A man cannot attain to Him by knowledge if he has not detached himself from evil deeds, is not calm and his mind is not collected and tranquil.' —Kathavalli II. 24.[1] 'Those who possess faith and practise austerities in forests, living on alms and are calm and learned and free from impurities go, through the gate of the sun (*Pranayama*), there where dwells the immortal *Purusha* whose nature is immutable.' —Mund, II. 1. 2. 11.[2] 'There in this city of Brahman is a cavity in which is a lotus-like space. In it there is subtle ether. Now that is to be sought for and known which exists in that subtle ether. If it be asked: 'Well, there is the city of Brahman (the human body) and in it there is a cavity in which there is a lotus-like space and in it there is subtle ether, but what is there in that subtle ether which is to be sought for and known.' To this one may reply: 'The ether within the heart is as large as this ether. In it are placed both the heavens and the earth, both fire and air, both the sun and the moon, lightning and the constellations and whatever else there is here (in this world) besides these, and also whatever is not here.' And if it be asked: 'If in the city of Brahman are placed the whole world and all creatures and all desirable objects what subsists there when this body becomes old and dies.' To this one may reply: 'That (Brahman within the body) does not become old when the body becomes old, that dose not die when the body dies. It is the everlasting city of Brahman. In it are contained the desirable objects. It is the self free from sin, old age, death, sorrow, hunger

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१. नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥
क० वल्ली २, मं० २४ ॥

२. तपः श्रद्धे ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्य्यां चरन्तः ।
सूर्य्यद्वारेण त विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥
मुण्ड० मुण्ड २, सं० १, मं० ११ ॥

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and thirst, of true desires and of true resolves. As here, in this world, people act as they are commanded and depend on the objects to which they are attached, be it a country or a piece of field, ( so the devotees attain what they desire ).'—Chhandogya VIII. 1. 2. 3. 4. 5[1] The purport of the above texts shall be explained in the vernacular.

Worship of God is of two kinds, *viz.*, *Saguna* ( with qualities ) and *Nirguna* ( without qualities ). In the verse *Saparyagachchhukramakayam* ( Yajur Veda XI 8. ) the words *Shukra* ( Almighty ), *Shuddham* ( pure ) denote worship of God as possessor of qualities and the words

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१. अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥ तं चेद् ब्रूयुर्यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किन्तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति ॥

स ब्रूयाद्यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभेऽस्मिन्द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्य्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन् समाहितमिति ॥

तं चेद् ब्रूयुरस्मिंश्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च भूतानि सर्वे च कामा यदैनज्जरावाप्नोति प्रध्वंसते वा किं ततोऽतिशिष्यते इति ॥

स ब्रूयान्नास्य जरयैतज्जीर्य्यते न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥

छन्दो० प्रपा० ८, मं० १। २। ३। ४। ५॥

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*Akayam* ( without body ) *Avranam* ( without muscles, arteries, &c , ) &c., denote worship of God, as devoid of qualities. Similarly in the verse : ' God is one, He is hidden in all creatures, is all-pervading and is the inmost self of all creatures. He is the ruler of all, the support and abode of all He is the witness ( of all ). He is the Absolute and devoid o qualities. ' the words ' God is one, &c., ' denote worship with qualities and the words ' devoid of qualities ' denote worship without qualities.

God possesses qualities because He has the attributes of omniscience, &c. He is devoid of qualities because He is free from pain such as ignorance, &c., from quantity, such as measurements, numbers, two, &c., and from such qualities, as sound, touch, colour, taste and smell When God is thought of as all-pervading, the ruler of all, the master of all, consciousness itself we worship Him as the possessor of qualities. When we say God is unborn, without holes, without form, and without body, and He does not possess the attributes of colour, taste, smell, touch, number, measure we worship Him as one devoid of qualities. The opinion that when God assumes a body He becomes the possessor of qualities and that when He leaves the body He becomes devoid of qualities is a false assumption of the ignorant. It is opposed to the scriptures, the Vedas, &c., to the proofs and to the experience of the learned. Good men should, therefore, always reject it as a futile assumption.

## On
## Emancipation.

The *Jiva* obtains emancipation by worshipping God in the manner mentioned above, by removing nescience and sinful acts, and by developing pure knowledge and righteous conduct.

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## Yoga aphorisms on Emancipation.

'Nescience, egoism, attachment, aversion and fear of death are the five afflictions'.

'Nescience is the field (*i. e.*, the birth-place) of those that follow it (in the above enumeration) whether they be dormant, dwarfed, neutralised for the time being by another affliction, or active.'[1]

'Nescience is to take the non-eternal as eternal, the impure as pure, pain as pleasure and not-self as self.'[2]

'Egoism is the identification of the seer and the power of seeing.'[3]

'Attachment is the attraction towards a pleasure which one has once experienced'[4]

'Aversion is the repulsion from a pain which one has once experienced.'[5]

'Flowing by its own potency and established even in the learned is the fear of death.'—Yoga I. 2. 3 to 9.[6]

'From the disappearance of that *i. e.*, Nescience, results the disappearance of the conjunction (of the seer

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१. अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ।
अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ।
२. अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ।
३. दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ।
४. सुखानुशयी रागः ।
५. दुःखानुशयी द्वेषः ।
६. स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ।
योग० अ० १, पा० २, सू० ३, ४, ५, ६, ७, ८, ९ ॥

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and the seen) and then results Absolute Freedom.' —I. 2. 25.[1]

'Absolute freedom results also from the non-attachment to the *Siddhis* (perfections) on the destruction of the seeds of defects'—I. 3. 48.[2]

'Absolute freedom results when the purity of the *Satwa* (intellect) is equal to the purity of the *purusha.*' —I. 3. 53.[3]

'Then the thinking principle leans towards discrimination and moves towards absolute freedom.'—I. 4. 26.[4]

'Absolute freedom results when the qualities, becoming devoid of the objects of the *purusha* (*i. e.*, the attainment of fruits) cease to be born and the power of consciousness is established in its own nature.'—I. 4. 34.[5]

### Nyaya Aphorisms on Emancipation.

'Emancipation results when among pain, birth, worldly activities, defects and false knowledge, the destruction of that which follows leads to the destruction of that which precedes.' 'The characteristic of pain is that it is painful.'

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१. तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ।
योo अo १, पाo २, सूo २५ ॥

२. तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ।
योगo अo १, पाo ३, सूo ४८ ॥

३. सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ।
योग अo १, पाo ३, सूo ५३ ॥

४. तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ।
अo १, पाo ४, सo २६ ॥

५. पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति । अo १, पाo ४, सूo ३४ ॥

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'Emancipation is complete freedom from pain.'—Nyaya. I. I. 2 and 21. 22.[1]

## Vedanta Texts.

'Badari says : 'There is absence ( of body ) ( in the state of emancipation ) because it is so ( declared by the Scripture )' ; 'Jaimini says : 'There is presence ( of the body ) because it is declared that an emancipated soul can optionally assume a body.' 'Therefore, the son of Badari says there are both (presence and absence of body) as in the twelve days' *yajna* (prescribed for a *Vanaprastha*) hunger is present as well as absent, because the performer of the *yajna* is not allowed to have full meals and hence it cannot be said that he is hungry, nor that he is not hungry.' —Vadanta IV. 4. 10. 11. 12.[2]

'They call that the highest state in which the five senses of cognition together with the mind stand still and the intellect does not act perversely.'[3]

'They believe that the firm holding of the senses is *yoga*. Then (in *yoga*) he (*yogi*) becomes free from

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१. दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः ।
बाधनालक्षणं दुःखमिति ।
तदत्यन्तविमोक्षोऽपवर्गः ।
न्याय० अ० १, आ० १, सू० २, २१, २२ ॥

२. अभावं बादरिराह ह्येवम् ।
भावं जैमिनिर्विकल्पामननात् ।
द्वादशाहवदुभयविधं बादरायणोऽतः ।
वेदान्त अ० ४, पा० ४, सू० १०, ११, १२ ॥

३. यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥

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carelessness. *Yoga* comes into existence and goes out of it ( i e., it brings into light the good and destroys the bad qualities ).'[1]

'When all the desires residing in his heart are destroyed then the mortal becomes immortal and enjoys ( the presence of ) Brahma.'[2]

'When all the ties of his heart are here cut asunder, then the mortal becomes immortal. This much is the teaching. '—Katha Up. VI. 10, 11, 14 and 15.[3]

'He ( the emancipated soul ) seeing these pleasures with the divine eye, *i. e.*, the mind, rejoices. '[4]

'The *devas* who are in the world of Brahman ( *i. e.*, state of emancipation ) hold communion with that Self. Therefore, all worlds belong to them and all desires. He, who knows that Self and understands it, obtains all worlds and all desires. So said *Prajapati*; so said *Prajapati*. '[5]

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१. तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥

२. यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

३. यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥

कठ० वल्ली० ६, मं० १० । ११ । १४ । १५ ॥

४. दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥

५. य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मात्तेषा ँ सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वा ँ श्च लोकानाप्नोति सर्वा ँ श्च कामान् यस्तमात्मानमनुविद्य जानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ।

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'He is the pervader. He is Brahma, He is the immortal and indwelling soul (of all). (The emancipated soul longs) 'May I enter the assembly hall of *Prajapati*, may I become glory, glory of the *Brahmanas*, glory of the *Kshatriyas*, glory of the *Vaishyas* and glory of glory itself.'—Chhandogya Up. VIII.[1]

'The path (to salvation) is narrow and ancient. It is a bridge (for crossing the river of life and death). It has been reached and found by me.' The wise, who know Brahman, after their release from here, cross over to the world of joy and even to regions beyond it by that (path).'[2]

'On that, they say, there is white, blue, yellow, green and red. This path was found by Brahma. By it goes he, who knows Brahman, who is the doer of good (deeds), and who is full of splendour.'[3]

'They who knew that He (Brahma) is the life of the life, the eye of the eye, the ear of the ear, the food of the food, the mind of the mind, reached the ancient, primeval Brahma who can be known through the mind only.'[4]

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१. यदन्तरा यस्तद्ब्रह्म तदमृतँ स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि सहाहं यशसां यशः ॥

छन्दोग्य प्रपा० ८, खं० १२, १४॥

२. अणुः पन्था विततः पुराणो माँ स्पृष्टो वित्तो मयैव ।
तेन धीरा अभियन्ति ब्रह्मविद उत्क्रम्य स्वर्गं लोकमितो विमुक्ताः ॥

३. तस्मिञ्छुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च ।
एष पन्था ब्रह्मणा हानुवित्तस्तेनैति ब्रह्मवित्तैजसः पुण्यकृच्च ॥

४. प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रमन्नस्यान्नं मनसो ये मनो विदुः । ते निचिक्युर्ब्रह्म पुराणमग्र्यं मनसैवाप्तव्यं नेह नानास्ति किंचन ॥ ७ ॥

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'There is no diversity in Him.' 'He who perceives any diversity in Him goes from death to death. This eternal (being), who cannot be apprehended (otherwise than) through the mind is free from impurity, subtler than *Akasha* (ether), the unborn, the pervader, great and eternal. Let a wise *Brahmana* practise wisdom after knowing Him. —Shata. XIV. 7.[1]

'He (Yajnavalkya) said; 'O Gargi, this is the Imperishable, whom the *Brahmanas* describe as one who is neither gross, nor subtle, nor short, nor long, nor red, nor fluid. He is without shadow, without darkness, without air, without ether, without attachment, without touch, without smell, without taste, without eyes, without ears, without speech, without mind, without light, without breath, without mouth, without name without patronymic, without old age, without death, without fear He is immortal, without impurity, without word, having no within, no without. There is nothing that was before Him, nor any thing that shall be after Him. He is neither open nor closed He eats no one and no one eats Him.' —Shatapath XIV. 6.

*The Jiva* can become happy for ever by attaining to the Supreme Brahman, who is attainable by the emancipated, who is emancipation itself and whose attributes are all-consciousness, all-existence and all-bliss.

## Vedic Texts.

The emancipated souls live in the bliss of emancipation, performing the *Yajna* of knowledge and

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१. मृत्याः स मृत्युमाप्नोति य इह नानेव पश्यति ।
मनसैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम् ॥
विरजः पर आकाशात् अज आत्मा महान् ध्रुवः ।
तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ॥

शतपथ कां० १४, अ० ७ ॥

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surrendering their selves, &c., to God by way of the fee of that *yajna*. All the joys are meant for them who by the friendship of God have obtained emancipation. Their *Pranas* help in the full development of their intellects. The other emancipated souls who have obtained emancipation previous to them admit them into their blissful society and then all of them associate together and see them with loving eyes of knowledge.' —Rig. VIII. 2. 1. 1.

'God is our brother, *i. e.*, the destroyer of our afflictions, the generator of all happiness, our protector. He is the fulfiller of all undertakings and the knower of all worlds. In Him do the learned live in bliss after obtaining emancipation and dwelling in the third place, *i. e.*, the highest bliss, they ever roam in it freely, accompanied with pure intellect.' —Yaju XXXII. 10.

The texts beginning with Yoga I. 2. 3 and ending with Yaju XXXII. 10. describe the state of emancipation. They have been explained in the vernacular. *

### On the art of building Ships and Aircraft, &c.

The following *mantras* deal with mechanical arts and sciences.

" A man desirous of possessing and enjoying wealth, riches, necessaries of life, comforts and victory should fulfil his desires with the help of physical sciences. By constructing ships of wood, iron, &c., and by using fire and water ( for generating steam for propulsion ) he may make voyages on the seas backwards and forwards and in this way he may amass wealth. Such a man never dies in want and without assets, for he has laboured as a man. Men should, therefore, spend all their efforts in building

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* I have, however, translated these texts without reference to the vernacular explanation, except in the case of the last two verses, *viz.*, Rig. VIII 2. 1. 1. and Yaju XXXII, 10 where I have given a free translation of the vernacular explanation.—*Tr.*

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ships and boats for going and coming from one country to another by water. The ships are to be constructed with metals such as iron, copper, silver or with wood, &c., and by the use of heat and light producing fire. These substances when properly used enable men to go from one country to another with ease and comfort. In ships which carry men on their forward and return voyages on the sea should be strong and able to remain steady ( on the waters ). The officers of State and the merchants should voyage by means of ships whenever the exigencies of business might require it. "

It is clear from this that conveyances of many other kinds such as aerial cars, &c., can be constructed with the same materials and means. Men should acquire highest renown and splendour by constructing cars for travelling in the upper regions. Ships and boats should be made so smooth and polished that they become water-proof and water does not enter into them from outside. In this way let men travel in the three regions. *i. e.*, on land by means of land vehicles, on water by means of water conveyances and in the air by means of aerial cars.[1] —Rig. I. 8. 8. 3.

[ The word *Tugra* is derived from the root *Tuji* to kill, strengthen, accept, live in a house by adding the *Aunadik rak* to it.]

In *Uhathus* the second person is used for the **third.**

Our interpretation of the word *Ashvinau* is supported by the Nirukta.

' Among the *devas* of the bright firmament the first in rank are the two *Ashvins* which affect all things by *ashva*,

१. तुग्रो ह भुज्युमश्विनोदमेघे रयिं न कश्चिन्मम्रृवाँ अवाहाः ।
तमूहथुर्नौभिरात्मन्वतीभिरन्तरिक्षप्रुद्भिरपोदकाभिः ॥

ऋ० अ० १, अ० ८, व० ८, मं० ३ ॥

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*i. e.*, by their juice or light or currents. This is the opinion of *Aurnavabha*. Hence some say that they are the bright and the opaque substances, others, that they are the sun and the moon.'—Nirukta XII. I. [1]

[ The *Ashvins* are *Jarbhari* or agents of protection or *Turphari*—agents of destruction or shock and impact. They are like ocean-born jewels. —Nirukta. XIII. 5. ] [2]

These quotations prove that the three kinds of cars can be made by mechanical skill with such materials as gases, fire, water and other earth-born substances.

' The three kinds of cars, the ships, &c., should be provided with means of comfort and they should be able to move at such a great speed that they may cross the watery ocean, the land, the upper region in three days and three nights, rushing on their course as if they were provided with innumerable feet. They should have six mechanisms, fire chambers for securing swift motion.

Let men travel comfortably in the three regions.

These cars are to be made with the help of the above mentioned *Ashvins*. They alone can move the cars properly and they also are the principal means and helps in building such cars.

Men can enjoy the best comforts by acting in this way

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१. अथातो द्युस्थाना देवतास्तासामश्विनौ प्रथमगामिनौ भवतोऽश्विनौ यद् व्यश्नुवाते सर्वं रसेनान्यो ज्योतिषाऽन्यो ऽश्वैरश्विनावित्यौर्णवाभस्तत्कावश्विनौ द्यावापृथिव्यावित्येकेऽहोरात्रावित्येके सूर्याचन्द्रमसावित्येके ॥ नि० अ० १२, खं० १ ॥

२. तथाश्विनौ चापि भर्त्तारौ जर्भरी भर्त्तारावित्यर्थस्तुर्फरी तु हन्तारौ । नि० अ० १३, खं० ५ ॥

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but not otherwise.'[1] —Rig I. 8. 8. 4.

[ In *Uhathus* by the anomalous use of the person the second person has been used for the third as is obvious. The Ashtadhyayi III. 1. says 'Anomalies are optionally used '[2] On this the author of the Mahabhashya says: 'The author wishes to say that there are anomalies in the use of case, number, gender, person, tense, &c.'[3] This anomalous use of cases, &c., is optional. ]

'Ye men ! in the ocean full of water and in the upper region where there is no means of support for hand, where none can stand you should travel, for success in your undertakings, by building ships and aerial cars in the way described above. Such cars when moved by the properly yoked *Ashvins* bring success to the undertakings. As to what kinds of ships, &c., should be launched in the ocean ( of water or of air ) ( we are told that ) there should be a hundred iron '*aritras*—oars' ( *i. e.*, apparatus ) for supporting the cars on land, on water and in the air and keeping them steady and for taking the bearings. These apparatus should be fixed to the land conveyances, ships and aerial cars. These three kinds of cars should be constructed with a hundred mechanical devices, fastenings, appliances for making them steady. Such cars secure permanent and abiding enjoyments.[4] —Rig. I. 8. 8. 9,

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१. तिस्रः क्षपस्त्रिरहातिव्रजद्भिर्नासत्या भुज्युमूहथुः पतङ्गैः ।
समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभी रथैः शतपद्भिः षडश्वैः ॥
ऋ० अ० १, अ० ८, व० ८, मं० ४ ॥

२. व्यत्ययो बहुलम् । अष्टा० अ० ३, पा० १, सू० ८५ ॥

३. सुप्तिङुपग्रहलिङ्गनराणां कालहलच्स्वरकर्तृयङां च ।
व्यत्ययमिच्छति शास्त्रकृदेषां सोऽपि च सिध्यति बाहुलकेन ।
महाभाष्ये ॥

४. अनारम्भणे तदवीरयेथामनास्थाने अग्रभणे समुद्रे ।
यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम् ॥
ऋ० अ० १, अ० ८, व० ८, मं० ९ ॥

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[ The words *Uhathus*, *Ashvinau*, *Bhujyuh* are to be interpreted as before. ]

" All men should exert themselves in this way, because it helps to secure enjoyments. These cars mentioned above are to be constructed by the use of the white steam which the scientific men generate by properly employing the aforesaid *Ashvins*, water and fire, for the purpose of swift locomotion. These conveyances are always a source of comfort. This power of the *Ashvins* to move the cars should be utilised by men. This power of the *Ashvins* is fit to be bestowed as a gift and as it is conducive to happiness, it is invigorating. It is full of great capabilities and most praiseworthy. It is productive of excellent good to others. This fire is a swift horse which causes these cars to move rapidly on their track. We should employ this fire, the cause of swift locomotion, to our use. The merchants should use it in particular. " —Rig I. 8. 8. 1.[1]

[ In *Vam* there is the anomalous use of the person.

The word *Kirtenyam* is formed by adding the suffix *kenya* to give the sense of activity.[2]

In *Bhut* the past tense is used for the present.

'The Nighantu I. 14 [3] gives *Paidva* as one of the names of *ashva*.

An aphorism of Panini says that *Arya* is the name of *Vaishya* ( merchant ) and master. [4] ]

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१. यमश्विना ददथुः श्वेतमश्वमघाश्वाय शश्वदित्स्वस्ति ।
वद्वां दात्रं महि कीर्त्तेन्यं भूत्पैद्वो वाजी सदमिद्धव्यो अर्यः ॥
ऋ० अ० १, अ० ८, व० ८, मं० १ ॥

२. तवैकेनकेन्यत्वनः । अष्टाध्यायी ॥

३. पैद्वपतङ्गावश्वनाम्नी । निघं० अ १, खं० १४ ॥

४. अर्यः स्वामिवैश्ययोः । पाणिनिः ॥

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'For the production of smooth, graceful motion in a car and for swift locomotion there should be attached three sets of strong wheels and mechanical appliances and the artisans should construct three supports to make it firm and steady and to keep the various mechanical parts in their place. The learned mechanics know that these cars lead to peace and comfort and the realisation of desires. They should construct these cars with the help of the *Ashvins* because by their use alone they can obtain success in building such cars as will traverse the greatest distances within three days and three nights." —Rig. I. 3. 4 1.[1]

Now as to what kind a car for travelling upon land, water or in the air thould be made.

'It should be made of one of the three metals, iron, copper or silver. It should be such that the *Ashvins*, air, fire ( gases, heat, electricity ) may by means of mechanical devices move it forwards and backwards as swiftly as move the mind and the soul.' —Rig. I, 3. 5.7.[2]

"It should be provided with the apparatus for keeping it steady, retaining its balance and stopping it. It should be of spacious dimensions. Such a craft, when the horse, *i. e.*, fire, is harnessed to it, is able to cross the great oceans with great speed. To the three kinds of cars should be properly yoked water, that is, steam so that they move at the greatest speed."—Rig. I, 3. 34. 3.[3]

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१. त्रयः पवया मधुवाहन रथे सोमस्य वेनामनुविश्व इद्विदुः ।
त्रयः स्कम्भासः स्कभितास उपारभे त्रिर्नक्तं याथस्त्रिर्वश्विना दिवा ॥
ऋ० अ० १, अ० ३, व० ४, मं० १ ॥

२. त्रिर्नो अश्विना यजता दिवेदिवे परि त्रिधातु पृथिवीमशायतम् ।
तिस्रो नासत्या रथ्या परावत आत्मेव वातः स्वसराणि गच्छतम् ॥
ऋ० अ० १, अ० ३, व० ५, मं० ७ ॥

३. अरित्रं वां दिवस्पृथु तीर्थे सिन्धुनां रथः ।
धिया युयुज्र इन्दवः ॥ ऋ० अ० १, अ० ३, व० ३४, मं० ३ ॥

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[ *Indu* is a name for water in Nighantu. It is formed from *Undi* by changing its initial letter *u* into *i* according to an aphorism of the first Pada of Unadikosha.[1] ]

" O men ! properly employ in the three kinds of cars mentioned above, the air, &c., whose velocity is as great as that of the mind by means of locomotive machinery. These air, fire, etc., in conjunction with water generate steam which imparts swift motion to them. " —Rig. I, 6. 9. 4. [2]

" Cars should be constructed for traversing distances upon land, water and in the upper region. May our ships be as good as those of the wise who live by making sea voyages. May we employ water and fire in our cars as the wise do in theirs. All men should endeavour to construct such cars for crossing and recrossing the oceans, etc. " —Rig. I, 3. 34. 2. [3]

[ *Matayah* occurs among the names of the wise in the 15th Khanda of the Nighantu. ]

" O men when the swift moving horses, *i. e.*, fires are lighted, under vessels containing water, with fuel, wood, etc , and are able to move the machinery then they make the cars made of earthly substances leap up into the bright firmament, *i. e.*, carry them up. ( When they get up full steam and move rapidly they produce happiness just as the land irrigated by water produces various objects for

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१. उन्देरिश्चादेः । उणादि० ॥

२. वि ये भ्राजन्ते सुमखास ऋष्टिभिः प्रच्यावयन्तो अच्युता चिदोजसा । मनोजुवो यन्मरुतो रथेष्वा वृषव्रातासः पृषतीरयुग्ध्वम् ॥ ऋ० अ० १, अ० ६, व० ९, मं० ४ ॥

३. आ नो नावा मतीनां यातं पाराय गन्तवे ।
युञ्जाथामश्विना रथम् ॥ ऋ० अष्ट० १, अ० ३, व० ३४, मं० २ ॥

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the enjoyment of men. )* —Rig. II. 3. 23. 1. [1]

"These cars should have twelve supports for the mechanical parts and there should be one ( fly ) wheel for moving the whole machinery. There must be three contrivances in the centre to keep the whole machinery in working order. The machinery is to consist of three hundred parts which are meant for moving the cars and there must be sixty other parts meant for stopping them. All the cars should be constructed in this way. All men do not know how to build them." —Rig. II. 3. 23. 2. [2]

There are many *mantras* in the Vedas dealing with this subject, but we do not quote all of them here for this is not the proper place for doing so.

## On
## The Science of Telegraphy.

In the following verse the germs of the science of telegraphy have been revealed.

"You should make the telegraph apparatus of a pure white metal which is a good conductor of electricity possessing the qualities of fire and it should be charged with electricity. It should possess the qualities of the *Ashvins*. It has many excellent properties and most of the learned put it to their use. In military operations of

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* A portion of the verse has been left unexplained in the original. I have supplied the explanation within the brackets.

१. कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आववृत्रन्त्सदनादृतस्यादिद् घृतेन पृथिवी व्युद्यते ॥
ऋ० अ० २, अ० ३, व० २३, मं० १ ॥

२. द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।
तस्मिन्त्साकं त्रिशता न शंकवोऽर्पिताः षष्टिर्न चलाचलासः ॥
ऋ० अ० २, अ० ३, व० २३, मन्त्र २ ॥

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the State it is a source of strength which it is most difficult to overcome. It should be employed most frequently in all things. It possesses this property that when it is struck it transmits the current and brings success in all great and good undertakings. It is most helpful in defeating the opposing forces of the enemy and in securing victory to the home forces. It helps forward the operations of human armies. Like the sun it brings to light events happening at great distances. Becoming well versed in the use of the *Ashvins*, the terrestrial substances and electricity, always make use of the telegraph apparatus." I. 8. 1. 5. [1]

[ In *yuvam duvasyathah* there is anomalous use of the person ( the second being used for the third). ]

## On
## The Medical Science.

" The following verse contains the root of the medical science :—

" O God, thou art the great Healer ! May the medicines, *soma*, etc., be our friends, promote our welfare and destroy diseases through Thy favour and may we know them thoroughly. May the *pranas* be our good friends. May they be unfriendly to and inflict pain on and oppose those unrighteous men or evil passions such as anger, lust, etc., and diseases, who or which oppose us or whom or which we oppose. That is to say, medicines like friends destroy the afflictions of those who follow a proper regimen and like enemies inflict pain on those who

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१. युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।
शर्यैरभिद्युं पृतनासु दुष्टरं चर्कृत्यमिन्द्रमिव चर्षणीसहम् ॥
ऋ० अ० १, अ० ८, व० २१, मन्त्र ५ ।

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violate it." —Yaju. VI. 22.[1]

[ In *Sumitriya* and *durmitriya* according to the supplementary rule '*Iya*, *diyach* and *i* should also be enumerated' *diyach* has been substituted for *ghas* the sign of plural nominative. ][2]

There are many verses in the Vedas which contain the root principles of the medical science. This is not the proper place to quote them, but we shall explain them at the proper place.

## On
## Rebirth.

The following verses refer to the doctrine of past and future births.

" O God ! Thou conductest our *pranas*. We pray Thee that we may be happy whenever we may assume another body after death. Grant us, O God ! the eyes and all the other senses, the *pranas* and the inner senses in our future birth when we may assume another body after forsaking the present. Do Thou grant us that when we are born again we may enjoy uninterruptedly all enjoyable things. May we be able to see the luminous sun and the ingoing and outgoing *pranas* in all our rebirths. O God ! Thou art the dispenser of honour and happiness, make us happy in all our rebirths, through Thy grace. "

[ In this *mantra*, the eye ( *chakshu* ) represents all the senses and *prana* the inner senses. ]

" Be gracious, O Lord ! to grant that in our rebirths

१. सुमित्रिया न आप ओषधयः सन्तु ।
दुर्मित्रियास्तस्मै सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥
य० अ० ६, मन्त्र २२ ॥

२. इयाडियाजीकाराणामुपसंख्यानम् ॥

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the earth may give us *prana* born of food and strength, the bright light of the sun may give us *prana* and middle region may give us life ; the juices of medicines such as *soma*, etc., may give us body ( bodily health and vigour ). O God ! Thou art the giver of strength and nourishment, show us in our rebirths the path of virtue ( *dharma* ). We pray that happiness be our lot in all our births through Thy grace.—Rig. VIII. 1. 23. 6 and 7. [1]

" O God ! may the mind with knowledge and other good qualities and may the full term of life come to us in our rebirth, through Thy favour. May pure thoughts come to us in our rebirth and may sight and hearing also come to us. O God ! Thou art the guide and director of the universe ; in Thee there is no fault such as arrogance, deceit ; Thou art the protector of our bodies, and art all wisdom and bliss ; keep us aloof from evil deeds and protect us in all our birth-cycles, so that being free from sin we may remain happy in all our births. "

" O Lord ! May we get, through Thy favour in our rebirths all the senses and that force which sustains the *pranas*. May we be endowed with the noble riches of knowledge and have firm devotion to Thee. May we get human bodies so that we may be able to tend the fires *Ahavaniya*, &c. O Lord of the Universe ! may we have the same form, intellect and good bodies as we were endowed with in our previous birth so that we may be able with the help of intellect to discharge our duties properly in the world of our rebirth and may we never suffer pain on any account.

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१. असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम् ।
ज्योक् पश्येम सूर्य्यमुच्चरन्तमनुमते मृडया नः स्वस्ति ॥
पुनर्नोऽसुं पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम् ।
पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यां ३ या स्वस्तिः ॥
ऋ० अ० ८, अ० १, व० २३, मन्त्र ६, व ७ ॥

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" A man who, has done good actions in his previous birth, gets many good bodies in virtue of those good actions, but if he has done evil deeds he does not get human body and is born into the body of an animal, &c., and suffers pain. [ This is the lesson conveyed by God in the first half of the verse. ] It is the nature of the soul that it reaps the fruits of its good and bad actions done in a future birth. After leaving its old body it enters such substances as the air, water, medicinal herbs, &c., and then through their agency it enters into a new body according to the fruits of its former good or bad deeds. The *jiva* which obtains a full and complete knowledge of the Vedas, the word of God, obtains the body of a learned man like its former body and enjoys happiness ; but, the *jiva* which acts in violation of the dictates of the Vedas and virtue gets the body of lower animals and suffers pain. "—Yaju IV, 15 ; Atharva VII, 6. 67. 1 ; Atharva V, 1. 1. 2. [1]

" We have heard that there are two paths in this world for enjoying the good and suffering the bad consequences of virtue and vice. The first is the path trodden by the *pitris* ( the wise ) and the *devas* ( the learned ) and the

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१. पुनर्मनः पुनरायुर्म आगन् पुनः प्राणः पुनरात्मा मे आगन् पुनश्चक्षुः पुनः श्रोत्रं म आगन् । वैश्वानरोऽदब्धस्तनूपा अग्निः पातु दुरितादवद्यात् ॥ यजु० अ० ४, मन्त्र १५ ॥

पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।
पुनरग्नयो धिष्ण्या यथास्थाम कल्पन्तामिहैव ॥

अथर्व कां० ७, अनु० ६, सू० ६७, मन्त्र १ ॥

आ यो धर्म्माणि प्रथमः ससाद ततो वपूंषि कृणुषे पुरूणि ।
धास्युर्योनिं प्रथम आविवेशा यो वाचमनुदितां चिकेत ॥

अथर्व० कां० ५, अनु० १, व० १, मन्त्र २ ॥

*Note*—These verses being easy have not been explained by the author in Sanskrit but they have been translated into English for the benefit of the readers.—*Tr*.

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such men as are devoid of knowledge and wisdom. The first is divided two fold *i. e.*, the *pitriyana* and the *devayana*. That in which a *jiva* obtaining a body from the father and mother enjoys happiness as the fruit of its good actions and suffers pain as the consequence of its evil deeds again and again, *i. e.*, is which it is subject to past and future birth is called the *pitriyana*. That in which it obtains emancipations, is liberated from the world. *i. e.*, the migrations of birth and death is called the *devayana*. In the former, after having enjoyed the fruits of its stock of virtue, it is born again and dies also. In the latter, it is not born again, nor does it die. By these two paths the whole world passes and repasses. When the *jiva*, leaving its previous body and wandering about in the air, water or vegetable kingdom enters the body of the father or the mother it becomes an embodied spirit." —Yaju XIX, 47. [1]

The author of the Nirukta also supports the doctrine of rebirth in the following couplets :

"I died and was born again, and having been born I died once more. I have tenanted thousands of different bodies."

"I have tasted many kinds of food and have sucked many kinds of breasts. I have seen many fathers, mothers and friends."

"The *jiva* is born with its head downwards and suffers the pains of birth." —Nirukta XIII, 19. [2]

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१. द्वे सृती अशृणवम् पितॄणामहं देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च ॥
यजु० अ० १९, मन्त्र ४७ ॥

२. मृतश्चाहं पुनर्जातो जातश्चाहं पुनर्मृतः ।
नानायोनिसहस्राणि मयोषितानि यानि वै ॥

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The great sage Patanjali in the Yoga Aphorisms and his commentator Veda Vyasa also have established the truth of the doctrine of rebirth.

' Flowing by its potency the fear of death affects even the learned. ' —Yoga I, 2. 9. [1]

The fear of death which is exhibited, from the very birth, by all ( living beings ) shows that there are births and rebirths. Even a newly born ant, as well as a learned man, is subject to the fear of death. This shows that without experience of death in a former life, there would be no impressions of it in this. Without the impressions there would be no remembrance and without remembrance how could there be fear of death ? Seeing that all living beings exhibit fear of death we should infer that past and future births do take place.

Similarly, the most learned sage Goutama in his Nyaya Shastra, and Vatsyayana in his commentary thereon express their belief in the doctrine of rebirth.

" To be born again is *Pretyabhava.*"—Nyaya Sutra, I. 1. 19. [2]

[ *Pretyabhava* is to leave an old and to assume a new body. It is composed of two words, *Pretya* which means, having died, and *Bhava*, which means coming into

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आहारा विविधा भुक्ताः पीता नानाविधाः स्तनाः ।
मातरो विविधा दृष्टाः पितरः सुहृदस्तथा ॥
अवाङ्मुखः पीड्यमानो जन्तुश्चैव समन्वितः ॥

नि० अ० १४, खं० ६ ॥

१. स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ।

यो० अ० १, पा० २, सू० ९ ॥

२. पुनरुत्पत्तिः प्रेत्यभावः ॥ न्या० अ० १. आ० १, सू० १९ ॥

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being. So a *jiva* after departing from here is born again and astumes a body. ]

Here those who believe in one birth only say : 'If there was a former birth why is it not remembered ?'

We reply : ' Open the eyes of understanding and see. There is no remembrance of the pains and pleasures which we experienced upto the age of five years since our birth, nor, of all the events that happened in our waking moods and during sleep. What to say then of remembering the events of our past existence ?'

Q. ' If God awards us in this existence the fruits of our good and bad actions, which we did in our past life, in the form of pleasures and pains, God becomes unjust because we know them not and also because we are not reformed thereby. '

We say : ' Knowledge is of two kinds, direct and inferential Suppose fever affects the body of a medical man and also of a layman. The medical man, on account of his special knowledge, putting the cause and the effect together, infers the cause of fever. Not so the layman, but he, too, though devoid of this special knowledge of the medical man, knows that there is no effect without a cause and as he experiences the effects of fever comes to know that he must have been guilty of some irregularity in diet &c. Similarly, God, who is just, cannot give pain or pleasure to any body without his having done bad or good actions. We see that in the world there are higher and lower grades of happiness and misery. This shows that virtuous and evil deeds must have done in a former existence.

The holders of one birth theory raise many similar objections. They should be answered after due consideration. It is not necessary that everything should be explained in black and white to intelligent persons. They can understand a good deal by a few hints only. Besides

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this, we do not write more on this subject in this place for the fear of increasing the bulk of the book.

## On
## Marriage.

The following two verses ordain the sacrament of marriage.

" O virgin !, O young maiden ! I take thy hand *i. e.*, I marry thee and thou marriest me for accomplishing the purpose of begetting children. Lady ! mayest thou grow old in my ( thy husband's ) company and may I grow old in thy ( my wife's ) company and may we, in this way, lovingly perform our duties and remain happy. God, full of glory and grandeur, the ordainer of justice, the creator and supporter of the whole universe, has bestowed thee on me for household duties. All the learned men assembled here are our witnesses. If any of us should ever violate this our compact he or she would be punishable by God and the learned. " —Rig. VIII. 3. 27. 1.

As to how the husband and the wife should conduct themselves after going through the marriage, God ordains :

" O husband and wife ! live happily in this life of the house-holder and may separation never take place between you on account of quarrel or ( permanent ) residence in a foreign land. May you, by My blessing, always discharge your duties, do good to all, remain devoted to Me and live upto old age full of joys of various kinds. May

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१. गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
भगोऽर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥

ऋ० अ० ८, अ० ३, व० २७, मन्त्र १ ॥

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you live happily in your home in the company of your children and grandchildren, engaged in the performance of your duty and virtuous acts."—Rig. VIII, 3. 28. 2. [1]

From this it is clear that one man should have only one wife and one woman only one husband. That is to say, the marriage of one man with many women and of one woman with many men is prohibited, because in all the Vedic verses only the singular number is used ( for the husband or the wife ).

There are many *mantras* in Vedas dealing with the subject of marriage.

## On
## Niyoga ( Appointment )

The following verses sanction *Niyoga* or marriage by appointment between a widow and a widower.

" O married couple ! where do you pass the night, where do you pass the day, where do you earn your living, where is your private chamber and where your sleeping room ? " ( As to how the man and the woman who have contracted *Niyoga* should behave towards each other it is said that ) as a married woman draws to her rooms a married man ( her husband ) for begetting children, even so should a widow and a widower after entering into *Niyoga* behave like married men and women for the purpose of procreation. " —Rig VII. 8. 18. 2. [2]

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१. इहैव स्तं मा वियौष्टं विश्वमायुर्व्यश्नुतम् ।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे ॥

ऋ० अ० ८, अ० ३, वर्ग २८, मन्त्र २ ॥

२. कुहस्विद्दोषा कुह वस्तोरश्विना कुहाभिपित्वं करतः कुहोषतुः ।
को वां शयुत्रा विधवेव देवरं मर्य्यं न योषा कृणुते सधस्थ आ ॥

ऋ० अ० ७, अ० ८, व० १८, मन्त्र २ ॥

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These questions are put to the husband and the wife and the dual number is used for them This shows that one man should have only one wife and one woman only one husband, that here should always be mutual love between them, that they should never separate from each other and that they should not be guilty of adultery. ( A bride should approach the groom ) as a widow approaches her second husband by *Niyoga.* For authority see Nirukta III, 15, [1] which says ' a *devara* is so called because he is the second husband. ' A widow is allowed to contract *Niyoga* with a second husband and a widower with a widow. A widow should enter into *Niyoga* with a person whose wife is dead but never with a bachelor. Similarly, a bachelor should not contract *Niyoga* with a widow. That is to say, the bachelors and virgins should marry only once. ( In case they become widowers ( or widows ) they should enter into *Niyoga.* A second marriage is never allowed among the twice-born. It it allowed in the *Shudra Varna* only, because the *Shudras* are devoid of learning and of the usage ( of the learned ).

" This widow, forsaking her dead husband and desiring conjugal happiness comes to thee, O man ! her ( second husband ), *i. e.*, aproaches thee by way of *Niyoga.* Do thou accept her and beget children upon her. Observing the ancient rite sanctioned by the Vedas she accepts thee as her husband by *Niyoga.* Do thou also accept her and make her bear children in this world and make her pregnant. " —Atharva XVIII. 3. 1. 1. [2]

" O widowed woman ! leave thy dead husband whom thou hadst married and go to thy living second husband and live with him for the purpose of procreating children.

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१. देवरः कस्माद् द्वितीयो वर उच्यते ।। नि० अ० ३, खं० १५ ।।

२. इयं नारी पतिलोकं वृणाना निपद्यत उप त्वा मर्त्य प्रेतम् ।
धर्मं पुराणमनुपालयन्ती तस्यै प्रजां द्रविणं चेह धेहि ।।
अथर्व कां० १८, अनु० ३, व० १, मन्त्र १ ।।

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Thy children born of *Niyoga* shall belong to thy late husband who had accepted thy hand at marriage, or, if the *Niyoga* has been contracted for the sake of thy husband by *Niyoga* then they shall belong to him. O widow! if thou desirest to enter into *Niyoga* after the death of thy husband by marriage then approach a man whose married wife is dead, and become happy by giving birth to children." —Rig. X, 18. 8. [1]

The following verses enumerate the children that can be begotten by *Niyoga*, *i. e.*, how many times a *niyoga* can be contracted and how many children can be begotten.

" O married man ! thou art the giver of seed, make this married woman conceive by giving her seed, make her the mother of noble children and make her supremely happy. Make this married woman bear ten children only but not more ( We should, therefore, understand that God has permitted a man to beget ten children only. ) O woman ! have only eleven husbands including that to whom thou wast married. The meaning is that if such a dire calamity happens that the husbands die one after the other the woman is allowed to contract *Niyoga*, for the purpose of begetting children, with ten persons one after the other. Similarly, the widower, if after the death of his wife by marriage the wives by *Niyoga* die one after the other and he has no issue, may enter into *Niyoga* with ten widows one after the other. But if a widow or a widower do not desire to contract *Niyoga* she or he may not do so. " —Rig VIII, 3. 28. 5. [2]

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१. उदीर्ष्व नार्य्यभिजीवलोकं गतासुमेतमुपशेष एहि ।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभिसंबभूथ ॥
ऋ० मण्डल १०, सू० १८, मन्त्र ८ ॥

२. इमां त्वमिन्द्र मीढ्वः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्रानाधेहि पतिमेकादशं कृधि ॥
ऋ० अ० ८, अ० ३, व० २८, मन्त्र ५ ॥

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The next verse gives the names of the different husbands one after the other.

" O woman ! thy first husband by marriage is called *Soma* ( gentle ) because he possesses the quality of gentleness, &c. The second husband who accepts thee by *Niyoga* after thy widowhood is called *Gandharva* because he knows what sexual intercourse is. The husband with whom thou contractest *Niyoga* for the third time gets the appellation of *Agni*, because the substances of his body burn as if they were on fire when he enters into *Niyoga* with thee who hast had intercourse with two men already. O woman ! thy husbands from the fourth up to the tenth are known by the name *Manushyajah* because they are possessed of ordinary strength and vigour. Similarly, the first married wife is called *Somya*, the second wife by *Niyoga* is called *Gandharvya*, the third *Agneyi* and the others *Manushyajah*, on account of their possession of aforesaid qualities. " —Rig. VIII. 3. 27. 5. [1]

" O woman ! thou servest thy first husband by marriage and thy second husband ( by *Niyoga* ). Mayest thou, acquiring benign qualities, observing the good laws in household affairs, treating the domestic animals with kindness, accompanied with excellent grace and knowledge, devoting thyself to the bringing up of childern, giving birth to valient progeny, desiring to have a second husband by *Niyoga*, being happy, lovingly tend the domestic fires, the *Ahavaniya*, &c., and perform all household duties. " —Atharva XIV. 2. 18. [2]

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१ सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः ।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥

ऋ० अ० ८, अ० ३, व० २७, मन्त्र ५ ॥

२ अदेवृघ्न्यपतिघ्नीहैधि शिवा पशुभ्यः सुयमा सुवर्चाः ।
प्रजावती वीरसूर्देवृकामा स्योनेममग्निं गार्हपत्यं सपर्य ॥

अथर्व० कां० १४, अ० २ मन्त्र १८ ॥

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These verses sanction the institution of *Niyoga* to be observed by men and women in times of distress.

## On
## The Duties of the Ruler and the Ruled

The following verses lay down the duties of a king.

" As the two kings, the sun and the moon, shed lustre on all corporeal objects, so just and enlightened acts of sunlike and moonlike qualities adorn the three assemblies. By these assemblies men gain many joys such as those of victory &c. By these State assemblies men adorn all things of world and render all living beings happy One of them is the executive and administrative assembly ( *Rajarya Sabha* ) for carrying on the government of the country ; the second is the assembly of the learned ( *Arya Vidya Sabha* ) charged particularly to spread learning and advance it, and the third is the religious assembly ( *Arya Dharma Sabha* ) concerned especially with the promotion of virtue and morality and the prevention of unrighteousness by means of preaching, &c. All these assemblies should, in ordinary matters, co-operate with one another for promulgation of all good measures among the subjects. Wherever the learned and the righteous persons, in these assemblies, after a consideration of what is useful and of what is harmful, encourage people to do their duties and restrain them from doing what they ought not to do, there the subjects always remain happy and contented. Where there is an absolute monarch the subjects are oppressed It is certain. God says that the commonweal is promoted only in those States in which the government is in the hands of an assembly. Those men only, and none but they, are eligible for membership of the State Assemblies who are of truthful conduct and know fully what is true and just. It is a divine ordinance which all should obey, that only such persons, and none but they, ought to be allowed to sit in these assemblies as are well versed in the business of land administration and the government of the country, are

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capable of knowing all events by employing secret agents who are able to have access everywhere like air, are righteous and are inspired by a desire to do good to all by shedding the light of truth and justice like the rays of the sun." —Rig. III. 2. 24. 6. [1]

[ The word *keshah* means solar rays. ]

"O God Thou art the source of kingly functions and the promulgator of the laws of government. Be gracious unto us and make us instrumental in the protection of the State and the administration of its affairs. May there be no atheists among us guilty of contumely towards Thee, and mayest Thou also be never indifferent towards us so that we may be always qualified to govern in Thy creation." —Yaju. XX. 1. [2]

"That country, in which there is no opposition between Brahma *i. e.*, God, Veda and the God-knowing Brahmanas and the Kshatriyas possessed of such qualities as valour, fortitude, is to be considered holy and endowed with a desire for performing the *yajnas*. The subjects can be happy in that country alone in which the learned walk with God and perform the *yajnas* such as *agnihotra* etc." —Yaju. XX. 25. [3]

God says :—

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१ त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ।
अपश्यमत्र मनसा जगन्वान् व्रते गन्धर्वाँनपि वायुकेशान् ॥
ऋ० अ० ३, अ० २, व० २४, मन्त्र ६ ॥

२ क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसि ।
मा त्वा हिँसीन्मा मा हिँसीः ॥ यजु० अ० २०, मन्त्र १ ॥

३ यत्र ब्रह्म च क्षत्रं च सम्यञ्चौ चरतः सह ।
तं लोकं पुण्यं प्रज्ञेषं यत्र देवाः सहाग्निना ॥
यजु० अ० २, मन्त्र २५ ॥

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" O President of the Assembly ! among the creatures of God, the self-refulgent and the creator of the world, thou art endued with the arms of the sun and the moon, *i. e.*, with strength and vigour, with the hands of *Pushan* *i. e.*, with the possession and the gift of the nourishing *pranas*, and with the disease-destroying mass of medicines of the earth and the upper regions. I sprinkle fragrant waters on thy head in order that thou mayest display such virtues as justice etc., and disseminate deepest learning. I appoint thee for obtaining excellent strength with the help of the highest glory of God and full and complete knowledge for attainment of the glories of universal empire, for acquiring most excellent renown and for performing the kingly functions. "

" O God ! Thou art all bliss, render us also happy by granting us the blessings of good government. Thou art possessed of supreme happiness, make us also perfectly happy by bestowing upon us the boon of parliamentary government. We seek Thy protection for abiding happiness. We adore Thee to give us benign rule. O God of true renown ! Lord of bliss and Giver of welfare and happiness ! the Revealer of truth and the Bestower of true government ! we acknowledge Thee the Paramount Lord of our State Assemblies. "

" Let the President of the assemblies, and also their members, believe that the kingly glory is like his head, noble renown like his mouth, the lustre of truth and justice like his beard and hair, God and the air residing within his body, the cause of life, like his King the bliss of emancipation, the Veda, like his suzerain and overlord, and the display and dissemination in various ways of such qualities as truth and learning like his eyes and ears. Let all men know that these are the limbs of the president and the members of the asssemblies. —Yaju XX. 3, 4 and 5.[1]

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१. देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
अश्विनोर्भैषज्येन तेजसे ब्रह्मवर्चसायाभिषिञ्चामि ।
इन्द्रस्येन्द्रियेण बलाय श्रियै यशसेऽभिषिञ्चामि ॥

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" Noble strength is like my arms, a mind stocked with knowledge and pure and the organs of hearing, etc., are like my hands *i. e.*, the instruments for grasping, the possession of noble prowess is like my activity and the kingly duties are my very self and heart. "

"The kingdom is like my backbone, the army and the treasury are like my shoulders ( lit. the roots of the arms) and the abdomen respectively, to adorn the subjects with happiness and to make them enterprising are like my buttocks, to make the subjects proficient in trade and commerce and in the mathematical sciences is like my thighs and to maintain complete harmony between the subjects and the State Assemblies is like my knees. All these aforesaid acts are like my different limbs. As a man feels affection for his bodily organs and is deeply interested in protecting and strengthening them even so should all consider the protection and prosperity of the people the objects of their love and concern." —Yaju. XX. 7 and 8.[1]

God says :—

"I reside in the kingdom that is governed righteously,

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कोऽसि कतमोऽसि कस्मै त्वा काय त्वा ।
सुश्लोक सुमङ्गल सत्यराजन् ॥
शिरो मे श्रीर्यशो मुखं त्विषिः केशाश्च श्मश्रूणि ।
राजा मे प्राणो अमृतँ सम्राट् चक्षुर्विराट् श्रोत्रम् ॥

यजु० अ० २०, मन्त्र ३, ४, ५ ॥

१. वाहू मे बलमिन्द्रियँ हस्तौ मे कर्म वीर्यम् ।
आत्मा क्षत्रमुरो मम ॥
पृष्ठीर्मे राष्ट्रमुदरमँसौ ग्रीवाश्च श्रोणी ।
ऊरू अरत्नी जानुनी विशो मेऽङ्गानि सर्वतः ॥

यजु० अ० २०, मन्त्र ७, ८ ॥

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in the country in which knowledge and virtue are widespread, in every horse and in every cow and in every part of the universe do I dwell. In every soul, in every *Prana*, in every invigorating substance is my abode and in every earth and in every shining firmament and in every *Yajna* I make my habitation. I alone pervade everywhere. Those who carry on the duties of Government depending on Me as the Lord of their desire are always victorious and prosperous. All officers of Government should always govern the people according to the light of justice and knowledge, so that injustice and ignorance may be destroyed."

"For achieving victory in every battle I seek the protection of *Indra* (God), the protector of the universe, the most glorious, the fighter of noble battles, the most valiant, the mightiest, the king of the universe, the strong and the giver of strength, served well by many brave soldiers and governing His kingdom with justice. May *Indra* (God), the giver of the highest riches, the Almighty Lord grant us the uninterrupted joy of triumph in all acts of government." —Yaju XX, 10 and 50. [1]

"O learned members of the State Assemblies ! discharge with glory, the noble functions of government in your present kingdom which is free from the enemy and the thorns (disturbances) with the object of making its government matchless, establishing all business on the basis of the highest knowledge, exercising sovereign authority among the learned, shedding the light of justice and dispelling

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१ प्रति क्षत्रे प्रति तिष्ठामि राष्ट्रे प्रत्यश्वेषु प्रति तिष्ठामि गोषु ।
प्रत्यङ्गेषु प्रति तिष्ठाम्यात्मन् प्रति प्राणेषु प्रति तिष्ठामि पुष्टे प्रति
द्यावापृथिव्योः प्रति तिष्ठामि यज्ञे ॥
त्रातारमिन्द्रमवितारमिन्द्र ँ हवे हवे सुहव ँ शूरमिन्द्रम् ।
ह्वयामि शक्रं पुरुहूतमिन्द्र ँ स्वस्ति नो मघवा धात्विन्द्रः ॥
यजु० अ०, २० मन्त्र १०, ५० ॥

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the darkness of injustice like the sunlight and rendering this people as happy as possible. You should also know that among the members versed in the Vedas such a person alone can be the king after his election to the presidentship of the assemblies who is endowed with gentle qualities and versed in all the sciences. O members ! promulgate this order among the common people that such a member as well the laws passed by the administrative assembly of the State (the Rajasabha) is the king, yours as well as ours. We, therefore, anoint and elect as the president of the State assemblies such and such person the son of such and such well known father and mother.

May (Indra) God or the Parliamentary government ever achieve the highest victory and may He or it never come by defeat. May the king of kings, the Ruler of the Universe be always celebrated with His truth, justice and splendour among us whether we may happen to live in great empires or smaller kingdoms. The Ruler of the universe, alone who is worthy to be worshipped by all men again and again, is fit to be adored, praised, saluted and depended upon by us. Mayest thou O Lord the emperor of emperors be duly honoured in this kingdom ; ( for, by honouring thee we shall always be honoured in this great empire).

"O Lord, *Indra* ! Thou art the king of the universe. Thou hearest all; be gracious unto me and make me also such (a listener). Thou art, O Lord ! ever-existent, and the fulfiller of the wished for glories of all men, do Thou give me all glories through Thy grace. O Lord of the universe ! Thou protectest by Thy truth and justice the people who possess bright qualities and who are living under the protection of various good governments, do Thou protect me also. O King of kings ! the world is Thy eternal, imperishable and well governed empire. May it be ours as a gift from Thee. When God is prayed to in this manner He gives His blessing and says; 'Let this kingdom, named the earth, which has been made by Me,

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be yours·"—Yaju IX 40, & Atharva VI. 10. 98. 1 and 2. [1]

The following verse, *viz.*, Rig. 1. 3, 18, 2 has been explained in the chaptor on the subject of prayer. [2]

"Let the State assembly and the people acknowledge God, the King of all kings and the President of the State Assemblies, after anointing him, as their king and let them fight under his orders and let the army of brave soldiers fight, having regard to the commands of God and in obedience to the orders of the President in Council and of their own commander."—Atharva XV, 2. 9. 2. [3]

God says to all men :—

" O friends ! propitiate the glorious God and please your commander who is the killer of foes, skilled in war, fearless and illustrious. In this way commence your

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१. इमं देवा असपत्न ँ सुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जानराज्यायेन्द्रस्येन्द्रियाय । इमममुष्य पुत्रममुष्यै पुत्रमस्यै विश एष वोऽमी राजा सोमोऽस्माकं ब्राह्मणाना ँ राजा ॥

यजु० अ० ६, मं० ४० ॥

इन्द्रो जयाति न पराजयाता अधिराजो राजसु राजयातै । चर्कृत्य ईड्यो वन्द्यश्चोपसद्यो नमस्यो भवेह ॥

त्वमिन्द्राधिराजः श्रवस्युस्त्वं भूरभिभूतिर्जनानाम् ।
त्वं दैवीर्विश इमा विराजायुष्मत्क्षत्रमजरं ते अस्तु ॥

अथर्व कां० ६, अ० १०, व० ९८, मं० १, २ ॥

२. स्थिरा वः सन्त्वायुधा पराणुदे वीलू उत प्रतिष्कभे ।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥

ऋ० अ० १, अ० ३, व० १८, मं० २ ॥

३. तं सभा च समितिश्च सेना च ॥

अथर्व० कां० १५, अ० २, सू० ९, मं० २ ॥

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battles for vanquishing the wicked enemy. Following your leader who won the host of foes before, who conquered (the countries of) the world and his senses, whose strength is his arm, who is victorious and who is the annihilator of his foes with his valour and prowess, be always victorious." —Atharva VI, 10. 97, 3. [1]

" O God ! Thou art ( the element of ) good in the assembly, protect my assembly. [ The word *me* means our and refers to all men. ] May the members who sit in our assemblies and who are well versed in their business protect our threefold assembly mentioned before. O universally adorable God ! may those presidents and the members obtain happiness who acquire the knowledge of Statecraft with Thee ( *i. e* , who remember Thee in the administration of the State ). May we, duly protected by parliamentary government, live up to a happy ( old ) age of hundred years." —Atharva XIX, 7. 55. 6. [2]

So far we have briefly described the functions of Government according to the Vedas, now we shall give a brief resume of them according to the Shatapatha and the Aitareya Brahmanas.

" Let the learned and the righteous men of the State assemblies always conduce to the happiness of the good men among the subjects and deal gently by them and adopt a stern attitude towards the wicked. The duties of a king have a twofold aspect, *i. e.*, mild and forbearing and stern and terrible. Sometimes, owing to the exigencies

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१. इमं वीरमनुहर्षध्वमुग्रमिन्द्रं सखायो अनुसंरभध्वम् ।
ग्रामजितं गोजितं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा ॥
अथर्व कां ६, अनु १०, सू० ९७, मं ३ ॥

२. सभ्य सभां मे पाहि ये च सभ्याः सभासदः ।
त्वयेद्गाः पुरुहूत विश्वमायुर्व्यश्नवम् ॥
अथर्व कां० १९, अनु० ७, सू० ५५, मं० ६ ॥

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of time, place and the subject in hand, they have to be tolerant ; at others, they have to be otherwise and have to visit the wicked persons with severe punishment. The *Kshatra* or Statecraft consists in bringing happiness to the doers of good deeds, and in inflicting pain on the wicked and in the possession of an army of the most valiant soldiers and other similar objects."

"The act of Government ( *Kshatra* ) is the greatest of all. By protecting the weak it conduces to the best kind of happiness. By following the principles of Government described above men can improve the administration of the State, but not otherwise. For this reason the art of government is the most important of all. It gives happiness to the people unto the officers of the State, like their ownself and is the source of uninterrupted happiness and peace to the whole world. For this reason, the art of government exceeds in importance all other acts."

[ Here by the word *Brahma* is to be understood *the Brahmana Varna* well versed in all the sciences. ] The duties of governing a State are established in it, because the improvement and preservation of State administration are not possible without true knowledge. And true knowledge is established in the *Kshatriyas* ; for, without them its preservation and progress cannot be possible. For this reason, the amelioration and welfare of a State can result only from co-operation between knowledge and political power."

"The officers of State should always keep from harm their senses ( and passions ) which are so powerful and indomitable *i. e.*, they should always keep them under control ; for , it has been said that moral courage and strength are ( *Kshatra Rajanya* ) kingly power. Hence a man makes the government prosperous and promotes its happiness in every way by moral courage and strength. The art of government requires constant solicitude and is the greatest of all acts."

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" Let all men being actuated by such desires as the following put forth their manly exertions. May I rise with all good qualifications and enjoyments in the assembly in which are the most excellent learned men, for attaining, through God's favour, the position of the president of the assemblies or for obtaining sovereign power over lesser kings, for exercising the authority of the ruler of worldwide empire, for ruling over and protecting the kingdom according to law and justice, for getting the best enjoyment, for obtaining self-government, for shining with greatness among various kings, for establishing a mighty empire, for enjoying the blessings of a great empire, for wielding supreme and sovereign power, and for bringing the people under my control. "

" The business of the State should be commenced after saluting God three or four times. That country or State, which places itself under the divine control, prospers and grows rich and becomes full of valiant persons. Valiant persons are born in such a state only and nowhere else. Such is the divine commandment. "

Aitareya VIII. 2, 3, 6 and 9.[1]

" Let the members of the assemblies and the subjects always live with God, the Lord and the Master, the most adorable and desirable. All of them should meet together and make such deliberations as are calculated to prevent the loss of happiness and defeat. Let all of them desire to anoint as their king such person from among the learned as possesses the greatest energy, the

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१. जनिष्ठा उग्रः सहसे तुरायेति सूक्तमुग्रवत्सहस्वत्तत्क्षत्रस्य रूपम् मन्द्र ओजिष्ठ इत्योजस्वत्तत्क्षत्रस्य रूपम् ॥
बृहत्पृष्ठं भवति क्षत्रं वै बृहत्क्षत्रेणैव तत्क्षत्रं समर्धयत्यथो क्षत्रं वै बृहदात्मा यजमानस्य निष्कैवल्यं तद्यत् बृहत्पृष्ठं भवति ॥
ब्रह्म वै रथन्तरं क्षत्रं बृहद्ब्रह्मणि खलु वै क्षत्रं प्रतिष्ठितं क्षत्रे ब्रह्म ॥

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noblest strength, the greatest power of forbearance, the most noble on account of the possession of all qualities, most of all able to take them safely through all sufferings such as war, etc., the most victorious and the noblest among them. Let all the subjects also say 'Let this be so' to such a proposal. As the anointing as king of such a noble person brings all glory, it is called *Indra.*

We anoint as our king and universal ruler this most noble person who is fit to fill the position of the ruler of a worldwide empire, able to protect and achieve the best enjoyments, a brilliant statesman, shining with the light of such qualities as true knowledge in his heart, able to protect the self-governing State, the light-giver of various kings, the achiever of various kingdoms, refulgent with noble glory, the protector of kings, fit to be appointed ruler of the best state, and elected to preside over this great kingdom. The empire of the person who is so anointed is happy. In it are born brave soldiers (*Kshatriyas*), the president of the assemblies fit to rule over all living beings, the destroyer of the wicked subjects, the demolisher of the cities of the enemy, the killer of the evil doers and the unrighteous, the protector of the Vedas

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ओजो वा इन्द्रियं वीर्य्यं पञ्चदश, ओजः क्षत्रं वीर्य्यं राजन्यस्तदेनमोजसा क्षत्रेण वीर्य्येण समर्द्धयति । तद्भारद्वाजं भवति भारद्वाजं वै बृहत् ।। ऐ० पं० ८, अ० १ ।।

तानहमनु राज्याय सम्राज्याय भौज्याय स्वाराज्याय वैराज्याय पारमेष्ठ्याय राज्याय माहाराज्यायाधिपत्याय स्वावश्यायातिष्ठायां रोहामीति ।।

नमो ब्रह्मणे नमो ब्रह्मणे नमो ब्रह्मण इति त्रिष्कृत्वो ब्रह्मणे नमस्करोति । ब्रह्मण एव तत्क्षत्रं वशमेति तद्यत्र वै ब्रह्मणः क्षत्रं वशमेति तद्राष्ट्रं समृद्धं तद्वीरवदाहास्मिन् वीरो जायते ।।

ऐतरेय० पञ्चिका ८, कं० ६, ९ ।।

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and the defender of *Dharma*. [In *ajani* past tense is used for the present according to the rule that in the *Chhandas* present, past and future tenses are used for one another.] The President of the assemblies and other men should make such kingly function and God their object of desire. No object other than God should be made the object of desire For this reason all men should become worshippers of God.

When a man who desires to rule over a state is anointed and elected King in the aforesaid manner which leads to the attainment of all glories, he becomes invested with the kingly state and becomes victorious in all battles. He is everywhere triumphant and acquires all good worlds (states). He obtains the most exalted rank and nobility and commands (the greatest) respect, as mentioned above, among the kings. He obtains that highest state which results from the joy of victory over the enemies and from the humbling of the foes, [or here the "highest state" may be taken to signify the highest position in the State assembly and then the meaning would be: 'He having obtained the satisfaction of defeating and subduing the enemy rises to the highest positon in the State assembly]. By the favour of the State assembly he obtains the authority of the universal ruler, the best enjoyments, autonomous rule and authority over various kings, the most exalted rank, imperial authority and sovereignty which have been referred to above. He becomes the suzerain and universal ruler and the king of kings in this world and after leaving this body goes to the abode of bliss, the Supreme Brahman, where he becomes free and self-illumined, obtains the bliss of emancipation, obtains all desires, is free from old age and death and all of his aspirations are fulfilled. No misfortune can befall a State in which members of the State assemblies, having made him to take the vow of all the aforesaid glories, anoint a *kshatriya* distinguished above all by his qualifications and elect him as king in the State assemblies.

Aitareya VIII. 12, 14 and 19. [1]

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१. स प्रजापतिका अयं वै देवानामोजिष्ठो बलिष्ठः सहिष्ठः

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They call that government the best wherein people are properly governed by means of parliamentary institutions, which obtain desired happiness, put an end to the evil doers and endeavour to make people contented.

He alone is fit to be called a *Brahmana* who knows God and the Veda. He alone is fit to be called a *Rajanya, i. e. Kshatriya* who has conquered his senses, is learned, is endowed with the qualities of valour, etc., possesses great heroism and takes upon himself the duties of government. The glory of the empire and prosperity are enhanced in the highest degree and they never fade and never become otherwise when the *Brahmanas* and the *Kshatriyas* co-operate in the administration of the country. The strength of a *Kshatriya* lies in war. Great wealth and happiness are never secured without fighting.

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सत्तमः पारयिष्णुतम इममेवाभिषिञ्चामहा इति तथेति तद्वै तदिन्द्रमेव ॥

सम्राजं साम्राज्यं भोजं भोजपितरं स्वराजं स्वाराज्यं विराजं वैराज्यं राजानं राजपितरं परमेष्ठिनं पारमेष्ठ्यं क्षत्रमजनि क्षत्रियोऽजनि विश्वस्य भूतस्याधिपतिरजनि विशामत्ताजनि पुरां भेत्ताऽजन्यसुराणां हन्ताजनि ब्रह्मणो गोप्ताजनि धर्मस्य गोप्ताजनीति । ऐतरेय० पं० ८, कं० १२ ॥

स परमेष्ठी प्राजापत्योऽभवत् । ऐतरेय०पं० ८, अ० ३, कं० १४॥

स एतेनैन्द्रेण महाभिषेकेणाभिषिक्तः क्षत्रियः सर्वा जितीर्जयति सर्वान् लोकान् विन्दति सर्वेषां राज्ञां श्रैष्ठ्यप्रतिष्ठां परमतां गच्छति साम्राज्यं भौज्यं स्वाराज्यं वैराज्यं पारमेष्ठ्यं राज्यं माहाराज्यमाधिपत्यं जित्वाऽस्मिँल्लोके स्वयंभूः स्वराडमृतो ऽमुष्मिन्त्स्वर्गे लोके सर्वान् कामानाप्त्वा अमृतः संभवति यमेतेनेन्द्रेण महाभिषेकेण क्षत्रियं शापयित्वाऽभिषिञ्चति ॥

ऐतरे० पं० ८, अ० ४, कं० १९ ॥

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In Nighantu II. 17 [1] *Mahadhana*, 'great wealth,' is given as a synonym for war, because, by it or through it are obtained great riches. High respect and great wealth are never obtained without it.

The *Ashwamedha* of a *Kshatriya* is the government of the kingdom and not the killing and burning in *home* fire of a horse.

When a *Kshatriya* endowed with the qualities mentioned above puts forth his glory and greatness and valour he becomes able to govern a worldwide empire. A *Kshatriya* should, therefore, be brave, eager to fight, fearless and skilled in the use of weapons and missiles. He should have (an army of) warriors able to destroy the enemy and should possess big cars for travelling on land, water and in the air. Fear and misery never visit that kingdom in which *Kshatriyas* of this type are born.

Shat. XII. 8-3; XIII. 1-5; XIII. 1-6; XIII. 1. 9. [2]

State policy enlightened by knowledge and other good qualities is the empire itself. The glory of the empire is also its burden and it is its central part (the heart). Protec-

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१ महाधनः संग्रामनामसु पठितम् । निघं० अ० २, खं० १७ ॥

२ क्षत्रं वै स्विष्टकृत् । क्षत्रं वै साम । साम्राज्यं वै साम ॥

शत० कां० १२, अ० ८, ब्रा० ३ ॥

ब्रह्म वै ब्राह्मणः क्षत्र ँ राजन्यस्तदस्य ब्रह्मणा च क्षत्रेण चोभयतः श्रीः परिगृहीता भवति । युद्धं वै राजन्यस्य वीर्यम् ॥

शत० कां० १३, अ० १, ब्रा० ५ ॥

राष्ट्रं वा अश्वमेधः ॥ शत० कां० १३, अ० १, ब्रा० ६ ॥

राजन्य एव शौर्यं महिमानं दधाति तस्मात्पुरा राजन्यः शूर इषव्योतिव्याधी महारथो जज्ञे ॥

शत० कां० ‥ अ० १, ब्रा० ९ ॥

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tion of the subjects is the sleep of the empire, *i. e.*, as refreshing and undisturbed as sleep. The subjects are called its *gabha* (splendour) and the Government is called *pasa* (rod). The act of governing affects the subjects because by imposing taxes it takes away their good things. The subjects are always oppressed in a country which is ruled over by a monarch unassisted by the State assemblies. One man should not, therefore, be made ( an absolute ) monarch. An individual can never have the power to discharge the duties of government single-handed. Consequently, the administration of the State should be vested in the assemblies. In those countries in which there is (an absolute) monarch, he thinks the subjects as his food, fit to be devoured and oppresses them. ( An absolute) monarch is said to eat his subjects because he seizes upon their valuable possessions for his selfish purposes and thus oppresses them. As a meat-eater seeing a fat animal desires to kill it (for food) so an absolute monarch being jealous of his subjects outshining and surpassing him cannot bear the prosperity of any man. For this reason, administration of the State by means of the assemblies is the only form of good government.

Shat. XIII. 2. 9.[1]

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**On**

**The Varnas and Ashramas.**

The verse *Brahmano asya Mukham asit* etc.,—Yaju

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१. श्रीर्वै राष्ट्रम् ।। श्रीर्वै राष्ट्रस्य भारः ।। श्रीर्वै राष्ट्रस्य मध्यम् ।। क्षेमो वै राष्ट्रस्य शीतम् । विड्वै गभो राष्ट्रं पसो राष्ट्रमेव विश्या हन्ति तस्माद्राष्ट्री विशं घातुकः । विशमेव राष्ट्रयाद्यां करोति तस्माद्राष्ट्री विशमत्ति न पुष्टं पशु मन्यत इति ।

शत० कं० १३, अ० २, ब्रा० ९ ।।

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XXXI.[1] ( *vide* Chapter on cosmogony ) has been explained already. What follows is only by way of amplification.

The Nirukta II. 3[2] says the word *varna* is derived from the root *vri*, 'to choose, to appoint'. It therefore, means 'one to be chosen,' 'worthy of choice,' or 'that to which one is appointed or elected with due regard to his attributes and works'.

That man is entitled to the position of a *Brahmana* who knows the Vedas, worships God and is endowed with such noble qualities as learning, &c. That man deserves to be a *Kshatriya* who is illustrious and devoted to the protection of the people in virtue of his ability to destroy the enemy and eagerness for battle. The two arms of a *Kshatriya* are to minister to the happiness of all and the possession of that excellence which springs from good qualities; or, the two arms of a *Kshatriya* are his strength and prowess The valour of a *Kshatriya* increases by conferring the essence of *prana*, *i. e.*, happiness on the people. The arrows of a *Kshatriya* should always shine (prevail). Shata V. 1. 1; V. 4. 3.; V. 4. 4.[3]

(The word *Ishavah* has been used here as a representative term for weapons and missiles. ]

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१. ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः। ऊरू तदस्य यद्वैश्यः पद्भ्यां ँ शूद्रोऽजायत ॥ यजु० अ० ३१, मं० ११ ॥

२. वर्णो वृणोतेः। निरु० अ० २, खं० ३ ॥

३. ब्रह्म हि ब्राह्मणः। क्षत्र ँ हीन्द्रः क्षत्र ँ राजन्यः ॥
शत० कां० ५, अ० १, ब्रा० १ ॥
बाहू वै मित्रावरुणौ पुरुषो गर्त्तः ॥ वीर्य्यं वा एतद्राजन्यस्य यद्बाहू वीर्यं वा एतदपा ँ रसः ॥
शत० कां० ५, अ० ४, ब्रा० ३। ।
इषवो वै दिद्यवः ॥ शत० कां० ५, अ० ४, ब्रा० ४ ॥

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The stages of life also are four ( in number ), *viz.* (1) the period of studentship, (2) the life of a householder, (3) residence in the forest, (4) renunciation of the world. In the period of studentship one should devote oneself to the acquisition of true knowledge and training. As a householder one should make progress in good conduct and in acquisition of good things. As a dweller in the forest one should retire into solitude, hold communion with God and ponder over the results of knowledge. And having renounced the world one should devote oneself to the attainment of the highest bliss of emancipation and of communion with God and should minister to the happiness of all by means of preaching the truth. In this way, a man should duly obtain, by these four stages of life, (the four ends of human existence) virtue, wealth, desire and emancipation. Out of these, in the period of studentship one should duly acquire such good qualities as true learning and good training.

The preceptor, *i. e.*, the teacher of learning having invested a *Brahmachari* ( student ). with the sacred thread instructs him to remain firm in his vows and bears him in his womb, as it were, like a foetus for three days and three nights, *i. e.*, gives him all kinds of directions and points out to him the methods of study. When he becomes learned and fully equipped with knowledge the *devas* ( the learned ) assemble to see him. They gladly honour him and praise him by saying : "' By our great fortune and the favour of God thou hast become learned amongst us for doing good to all. "

" With the fuel for *homa* the *Brahmachari* renders the earth the shining firmament happy' *i. e.*, with his learning and *homa* he confers happiness on the living beings dwelling in those regions. By adopting the symbols of *Brahmacharya*, *viz.*, the *agnihotra*, and the girdle, &c., and by his industry as well as by his virtuous conduct, teaching and preaching he makes all beings happy and strong. "

" The *Brahmachari*, who has made it his nature ( as i t

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were ) to move in ( *i. e.* study ) the Vedas, performs the most difficult austerities, knows the Vedas and God, is the first ( *i. e.* ) his *ashrama* being the first in point of order he is the embellisher of all the *ashramas* and remains firm in good behaviour by the practice of virtue ( *dharma* ). The learned praise him who is *Brahmajyeshtha*, *i. e*, who considers God and learning the greatest (most important) of all, is endowed with the highest happiness on account of his knowledge of God and emancipation and knows. God. " —Atharva XI. 3. 5. 3 , 4 and 5. [1]

" The *Brahmachari* glowing with the aforesaid knowledge, wearing deerskin, &c., with hair and beard which he has worn for a long time, and having been initiated obtains highest happiness and at once passes from the ocean of the practice of *Brahmacharya* to that of the *Grihasthashrama*, 'the life of a householder' and collecting all worlds that are fit for living in ( *i. e.*, performing righteous acts and duties the result of which is happy states in future existence ) preaches the Law ( *Dharma* ) again and again ( constantly ).

*Brahmachari* learning the Vedic lore, acquiring a knowledge of the *pranas*, and of the sensible and visible world, proclaiming God—the Lord of creatures, Who manifests Himself in many ways, entering into the womb of emancipation, *i. e.*, living regularly in knowledge like a foetus, in the womb equipping himself thoroughly with learning,

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१. आचार्य्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।
तं रात्रीस्तिस्र उदरे बिभर्त्ति तं जातं द्रष्टुमभि संयन्ति देवाः ॥
इयं समित्पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति ।
ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपर्त्ति ॥
पूर्वो जातो ब्रह्मणो ब्रह्मचारी घर्मं वसानस्तपसोदतिष्ठत् ।
तस्माज्जातं ब्राह्मणं ब्रह्मज्येष्ठं देवाश्च सर्वेऽमृतेन साकम् ॥
अथर्व० कां० ११ अ० ३ व० ५ मं० ३, ४, ५ ॥

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shining like the sun, and driving away the doers of evil deeds, the ignorant, the hypocrites of malevolent and mischievous disposition, as the sun drives away the clouds and the night, becomes the displayer of all the good qualities and the destroyer of the bad qualities.

By observing *Brahmacharya* a king acquires special ability to protect his subjects. By acquiring knowledge through the performance of *Brahmacharya* a teacher is able to take *Brahmacharis* ( as his pupils ) but not otherwise.

[ The Nirukta I. 4. says that an *Acharya* ( preceptor ) is so called because he forms the character ( *achar* ), collects the *arthas* ( *dharma*, &c. ) or cultivates the understanding. ]

By observing *Brahmacharya* a maiden arriving at the age of puberty ( youth ) obtains a young husband of similar qualifications. She cannot wed before that age, nor can she marry a husband of dissimilar qualifications. The ox and the horse are filled with a desire to conquer their adversaries—the other animals—in battle by means of *Brahmacharya*. It is, therefore, clear that men must needs observe *Brahmacharya*.

[ The word *anadvan*, 'ox' is here used as a class name to signify all swift and powerful animals. ]

The learned by the force of *Brahmacharya* ( but not otherwise ), *i. e.*, by acquiring learning, the knowledge of God and the Veda, and by performing the *dharma*—duty or virtuous acts—always overcome the pains of birth and death. Verily, the sun is able to illumine and please the organs of sense by observing *Brahmacharya*, *i. e.*, by obeying the laws ( appointed for him by God ). Thus no one can properly enjoy the pleasure of knowledge without *Brahmacharya*. For this reason the remaining three stages of life *viz.*, the life of a householder, &c., cannot be full of happiness without the observance of *Brahmacharya*.

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For, there can be no branches, in the absence of the root. The strong branches, fruits, flowers, shade, &c., come into existence only when the root is present.

—Atharva XI—3. 6, 7, 17, 18 and 19. [1]

[ The particle *ha* is used in the sense of verily. ]

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## On
## The Duties of a Householder.

The following verses lay down the duties of a householder.

May all the meritorious acts that we have done as householders living in ( towns and ) villages, such as the dissemination of knowledge, the procreation of children, the promulgation of good social laws, and other acts calculated to promote the general weal, or as dwellers in

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१ ब्रह्मचार्य्येति समिधा समिद्धः कार्ष्णं वसानो दीक्षितो दीर्घश्मश्रुः ।
स सद्य एति पूर्वस्मादुत्तरं समुद्रं लोकान्त्सङ्गृभ्य मुहुराचरिक्रत ।।
ब्रह्मचारी जनयन् ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम् ।
गर्भो भूत्वाऽमृतस्य योनाविन्द्रो ह भूत्वाऽसुरांस्ततर्ह ।।
ब्रह्मचर्य्येण तपसा राजा राष्ट्रं विरक्षति । आचार्य्यो ब्रह्मचर्य्येण ब्रह्मचारिणमिच्छते ।।
ब्रह्मचर्य्येण कन्या युवानं विन्दते पतिम् । अनड्वान् ब्रह्मचर्य्येणाश्वो घासं जिगीर्षति ।।
ब्रह्मचर्य्येण तपसा देवा मृत्युमपाघ्नत । इन्द्रो ह ब्रह्मचर्य्येण देवेभ्यः स्व१राभरत् ।।
अथर्व० कां० ११, अनु० ३, मं० ६, ७, १७, १८, १९ ।।

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the forest such as the meditation of God, the acquisition of knowledge by self-study, the performance of austerities, acts conducive to the good of the society and good acts of the senses and the mind, may all these have the attainment of God and emancipation as their motive and what ever sins we may have committed knowingly or unknowingly those we may destroy by the observance of the rules of the *ashramas* ( stages of life ).

God commands that men should speak thus ( to one another ) :—

Give me knowledge, money, &c., for my benefit, I also shall give thee in return ; treat me goodnaturedly, with liberality and good manners, I also shall treat you in the same way ; deal by me fairly according to the *dharma* in business, *i. e.*, sale, purchase, gift &c., I also shall deal by you similarly. May all of us associate with one another in speaking the truth, believing the truth, acting the truth and listening to truthful speech. May we transact all our business according to the truth. "

" O men ! desirous of entering the life of a householder marry according to your free choice and establish a home for yourself. Do not be afraid of performing the duties of a householder and not tremble ( at the thought). Aspire to obtain the objects ( of the world ) with courage and strength. ( Address the other householders as follows ) :—' I come to make my home among you fortified with courage and strength, with pure mind and excellent intellect. '

A man remembers the house in which he has lived with great comfort and happiness, the objects of comfort and their owners. He, therefore, invites to his house the persons associated with such houses, *viz.*, the friends, the relations, the teachers, &c., on the occasion of marriage, &c., as a mark of honour so that they may bear witness to his vows to observe the laws of marriage, to his matured intellect and to the fact that he has married out

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of free choice after attaining manhood.

"O God! may I have an abundance of domestic animals, land sense organs (*i. e.*, vigour of body), knowledge, light and pleasure, &c., in the householder's stage by Thy favour. May the sheep and goats be friendly to me. Besides the aforesaid objects may I have in my house the excellent juices of edible things. O ye objects! *i. e.*, those which have been mentioned above, I acquire you for my protection and pleasure. May, I by acquiring you, obtain the joys of this world and the bliss of emancipation in the next world. Living in the housesholder's stage all men should promote the twofold happiness which has been referred to above."

[ Here there is an anomalous use of the person ( the 2nd person being used for the third in connection with the objects, domestic animals, &c. ) : In the Nighantu the word *shama* is included among *pada* names. ]

Yaju III. 45, 50, 41, 42, 43. [1]

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१ यद्ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये । यदेनश्चकृमा वयमिदं तदवयजामहे स्वाहा ॥
देहि मे ददामि ते नि मे धेहि नि ते दधे । निहारं च हरासि मे निहारं निहराणि ते स्वाहा ॥
गृहा मा बिभीत मा वेपध्वमूर्जं बिभ्रत: एमसि । ऊर्जं बिभ्रद्व: सुमेधा गृहानैमि मनसा मोदमान: ॥
येषामध्येति प्रवसन्येषु सौमनसो बहु: । गृहानुपह्वयामहे ते नो जानन्तु जानत: ॥
उपहूता इह गाव उपहूता अजावय: । अथोऽन्नस्य कीलाल उपहूता गृहेषु न: । क्षेमाय व: शान्त्यै प्रपद्ये शिवꣳ शग्मꣳ शंयो: शंयो: ॥ यजु० अ० ३, मं० ४५, ५० ४१, ४२, ४३, ॥

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## On
## The Duties of a Dweller in the Forest.

These three are the shoulders (supports) of *dharma* in all the stages of life, *i. e.*, study, *yajna*—'the action portion' and charitable gifts. In the first stage the *Brahmachari* lives in the family of the preceptor doing austerities, acquiring good education and performing the *dharma*. The second is the stage of the householder. In the third, the dweller in the forest, keeping down his body as much as possible, keeping his mind involved in thought and retiring in a solitary place, should determine what is true and what is false. All of these *ashramas* are the seats of merit and abodes of happiness. They are called *ashramas* (resting places) because meritorious acts are performed in them. Acquiring learning and making oneself sure about God and the *dharma* in the *Brahmacharya ashrama*, putting to practice what one has learned and increasing and improving one's knowledge in the *Grihasthashrama* and then resorting to a lonely place in the forest and there determining what things and acts are right and what are wrong and finishing the (duties of) *Vanaprasthashrama* one should become a *Sanyasi*. There is a difference of opinion as to when a man should become a *Sanyasi* ? Some say that one should become a householder after finishing the *Brahmacharya ashrama* and then should go to dwell in the forest and then one should become a *Sanyasi*. According to the others, one may enter *Sanyasa* after finishing the duties of a householder without entering into *Vanaprasthashrama*. There are yet others who say that one may become a *Sanyasi* after duly fulfilling the vows of *Brahmacharya ashrama* and without entering into *Grihastha* and *Vanaprastha ashramas*. The inference is that the performance of the duties of the other *ashramas* has been declared to be optional, but, the performance of the *Brahmacharya ashrama* is compulsory; because the other *ashramas* cannot come into existence without the *Brahmacharyashrama*. (Chhandogya II—23, 1 and 2.)[1]

१. त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति। प्रथमस्तप एव द्वितीया

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## On
## The Duties of a Sanyasi.

The fourth, the *Sanyasi* (one who has renounced the world), being established in Brahma, attains immortality (emancipation). Members of all the stages but especially those of the fourth (*Sanyasa*) desire to know God, the Lord of all creatures, by means of study *i. e.*, the teaching of and the listening to the Vedas and by means of acting according to their teachings. A man becomes a *muni* by knowing God by means of observing *Brahmacharya*, doing austerities, performing *Dharma*, faith, intense love, the *yajna*, imperishable knowledge and performance of virtuous deeds. The *sanyasis* renounce the world on account of their desire to see (realise) God—the most beautiful (lit. worthy to be seen). The excellent *Brahmanas*, who know God, are free from all doubts, possessed of perfect wisdom, dispellers of the doubts of others, and learned and desire to know God, but, they have no desire for a householder's life and children. With beaming faces they say, "What should we do with children ( i. e., we have nothing to do with them, the object of our desire is this most beautiful God.)" And thus renouncing the desire to beget children, the desire and efforts for gaining material wealth, the desire for renown, fame and honour and aversion from notoreity in the world, they live on alms [*i. e.*, enter the stage of renunciaton ]. For, a man who possesses the desire to beget children, has a desire for wealth, and he who has the desire for worldly fame and honour has the two other desires also, viz,, those of having children and acquiring wealth But one who has the desire to attain emancipation and God is free from these three desires. No riches of the world can equal the riches of the bliss of attaining God. One,

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ब्रह्मचार्य्याचार्य्यकुलवासी तृतीयो ऽत्यन्तमात्मानमाचार्य्यकुले ऽवसादयन्सर्व एते पुण्यलोका भवन्ति ॥

छान्दोग्य० प्र० २, खं० २३, मं० १, २ ॥

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who is established in God, no more desires the other honours of the world. He is compassionate to all men and renders all men happy by his true preaching. The only object, he sets his heart upon, is universal benevolence and the propagation of truth.

Chhandogya II. 23. 2. ; Shat. XIV. 7. 2. [1]

The *Sanyasi*, having fully ascertained all this and performed the *Prajapatya yajna* in honour of God, burns his sacred thread and the lock of hair, and with mind accustomed to deep thought and meditation enters the stage of renunciation. But those persons only are entitled to become *Sanyasis* who are men of deep and perfect knowledge and learning, who are free from attachment and aversion, and whose thoughts are always turned towards the good of all mankind and not those who are men of shallow learning and knowledge. The *Agnihotra* of the *sanyasis* is the burning ( *i. e.* the control ) of their in-breathings and out-breathings, the turning away of the senses and the mind from sins and the performance of the true *Dharma*. The *agnihotra* of the *sanyasis* is not that the performance of which is enjoined upon the members of the other three *ashramas*, nor is it devoid of all activity. True preaching is the *Brahmayajna* of the

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१. ब्रह्म सँ स्थोऽमृतत्वमेति । छान्दोग्य प्र० २, खं० २३, मं० २ ॥
तमेतं वेदानुवचनेन विविदिषन्ति । ब्रह्मचर्य्येण तपसा श्रद्धया यज्ञेनानाशकेन चैतमेव विदित्वा मुनिर्भवत्येतमेव प्रव्राजिनो लोकमीप्सन्तः प्रव्रजन्ति एतद्ध स्म वै तत्पूर्वे ब्राह्मणाः अनूचाना विद्वाꣳसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्माऽयंलोक इति ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्य्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः ॥ शत० कां १४, अ० ७, ब्रा० २ ॥

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*Sanyasis*, the worship of God their *Devayajna*, the honouring of the wise their *Pitriyajna*, the gift of knowledge to the ignorant, compassion and non-injury to all beings, their *Bhutayajna* ; wandering about for the purpose of doing good to all mankind, free from pride, honouring all men by the preaching of truth to them, their *Atithiyajna*. Thus the five great duties of the *sanyasis* consist in true knowledge and the performance of *Dharma*. But the worship of the Supreme *Brahma*, who is one without a second, and possessed of such attributes as almightiness &c., and the following of the true *Dharma* are common to all the *ashramas* Since man obtains those desires and those places which he desires with a pure mind (the inner sense), one desirous of glory should always respect and honour the *sanyasis* who know God. By their company and social intercourse with them and by honouring them alone can man obtain the worlds full of bliss and the objects of his desire. No one should show respect to the preachers of falsehood, those who are devoted to their own self-interest (the self-seeking) and the hypocrites, for, to show respect to them is useless and its only fruit is misery and suffering.

Mundak. III, 1. 10. [1]

## On
## The Five Great Duties.

We shall now describe briefly the method of performing the five great duties, the daily performance of

१. प्राजापत्यामिष्टिं निरूप्य तस्यां सर्ववेदसं हुत्वा ब्राह्मणः प्रव्रजेदिति शतपथे श्रुत्यक्षराणि ॥

यं यं लोकं मनसा संविभाति विशुद्धसत्वः कामयते यांश्च कामान् ।
तं तं लोकं जायते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥
मुण्डकोपनिषत् मुण्डक० ३, ख० १, मं० १० ॥

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which is incumbent on men. Of these the first is the *Brahma yajna*. It consists in the learning and the teaching of the *Shastras*, the Vedas, &c., together with their *angas* ( limbs ) and meditation and worship ( of God ) at the two twilights which should be performed by all. The method of learning and teaching ( the *Shastras* ) is the same as described in the chapter on Reading and Teaching. The method of meditation and worship at the ( two ) twilights is the same as given in my book named 'The *Pancha Mahayajna Vidhi*'. Similarly the *agnihotra* also is to be performed according to the directions contained in the same book. We shall now quote the authorities on the *agnihotra* to be performed in connection with the *Brahma yajna*.

'Ye men ! do ye always kindle the fire with purified substances, ghee &c., and fuel, with a view to benefit others by means of purifying the air, the medicinal herbs, the vegetables and the rain water. And carefully burn in the fire the purified substances which possess the property of destroying disease, and are strength-giving, sweet to the taste and sweet-scented and fit to be burnt. Do ye perform the *agnihotra* always in this manner and through this act benefit all creatures.' —Yaju III. 1. [1]

'Let a performer of the *agnihotra* entertain such thoughts : "I establish in front of me fire which is the messenger for carrying the objects to be burnt in *homa* to the regions of the air and the cloud-land." Fire is called the carrier of burnt oblations, because it carries what is thrown into it to other regions. May I teach other inquirers the properties of fire. Fire, by means of this process of *agnihotra*, diffuses bright qualities in the world by purifying the air and the rain water." Or,

"O God *Agni* ! I acknowledge Thee alone as my

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१. समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम् ।
आस्मिन् हव्या जुहोतन ।। यजु० अ० ३, मं० १ ।।

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adorable God. Thou impartest to us the highest knowledge full of excellent virtues. May I proclaim Thy glory. Do Thou through Thy grace fill this world with divine qualities." —Yaju XXII. 17.[1]

"God, the Lord and protector of the household and its inmates, adored and worshipped in the mornings and evenings, bestows on us health and happiness and most excellent objects. For this reason He is called by the name of *Vasudana*, the giver of wealth. O God! preside over our imperial activities and our hearts. May we grow strong in body by proclaiming Thy glory.'

In this verse '*agni*' may be also taken in the sense of terrestrial fire. [ The verse would then mean ] "This material fire is the protector of the household and its inmates. It brings to us health, happiness and most excellent things of the world, if it is served daily in the morning and the evening. It is useful in our activities connected with the preservation of the empire &c. May we grow strong in body by kindling fire by means of *agnihotra* &c." —Atharva. XIX. 7. 3.[2]

The first portion means the same as the above. The meaning of the additional portion is :—

' May we by performing the *agnihotra* and worshipping God in this manner remain prosperous for a hundred winters *i. e.*, a hundred years consisting of a hundred winter seasons. It is our desire that by performing this

१. अग्निं दूतं पुरोदधे हव्यवाहमुपब्रुवे । देवाँ २ आसादयादिह ॥
यजु० अ० २२, मं० १७ ॥

२. सायं सायं गृहपतिर्नो अग्निः प्रातः प्रातः सौमनसस्य दाता ।
वसोर्वसोर्वसुदान एधि वयन्त्वेन्धानास्तन्वं पुषेम ॥
अथर्व कां० १६, अनु० ७, मं० ३ ॥

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act we may never come to grief and suffer loss.'

—Atharva XIX. 7. 4.[1]

For performing the *agnihotra* one should prepare a *vedi* of mud or copper, and ladles and vessels for ghee &c., of wood, silver or gold. Then one should kindle the fire on the *vedi* with mango or *palasha* ( Butea Frondosa ) wood or with wood of other similar trees and reciting *mantras* should daily burn in fire the substances mentioned before, in the morning and the evening or in the morning alone.

The verses to be recited at the time of the morning *agnihotra* :

" With a view to benefit the whole world by obeying His commands we offer ( this ) one *Ahuti* ( oblation ) to God,who resides in everything that moves or is stationary, who is the illuminer of all luminaries and who is the life of all.

' With a view ... to God who, on account of His being the indwelling ruler of all, instructs the wise in truth and who resides in the self of all.'

' With a view ... to God, who is self-luminous, the illuminer of the whole world and the Lord of the universe.'

' With a view ... to God, who pervades the luminous orb of the sun, and *Jiva*, who dwells within the dawn illumined by the sun's light and in the mental faculties of the *Jiva* and who is the self ( *i. e.*, ) the enlivener of all. May He with His divine love and kindness make us wise

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१. प्रातः प्रातर्गृहपतिर्नो अग्निः सायं सायं सौमनसस्य दाता ।
वसोर्वसोर्वसुदान एधीन्धानास्त्वा शतहिमा ऋधेम ॥

अथर्व० कां० १९, अनु० ७ मं० ४ ॥

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by endowing us with the excellent qualities of knowledge, &c.' [1]

These four *ahutis* are to be offered at the time of the morning *agnihotra*.

The *ahutis* at the evening *agnihotra* are to be offered with the following *mantras*.

' With a view ... to God, who is all knowledge, the illuminer of all luminaries. "

' With a view ... to God who is all knowledge, &c.'

The third *ahuti* should be offered with the *mantra* :

' With a view ... to God, who pervades the luminous orb of the Sun and dwells in the night together with the wind and the moon. May He be gracious unto us and in His grace bestow on us the everlasting bliss of emancipation. ' [2]

The performer of *agnihotra* may perform it at evening with these *mantras* or he may perform the *agnihotra* once only with all the *mantras*.

'O God may this act of ours which we have performed with the intention of doing good to others be successful

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१. सूर्य्यो ज्योतिर्ज्योतिः सूर्य्यः स्वाहा। सूर्य्यो वर्चो ज्योतिर्वर्च्चः स्वाहा। ज्योतिः सूर्य्यः सूर्य्यो ज्योतिः स्वाहा। सजूर्देवेन सवित्रा सजूरुषसेन्द्रवत्या जुषाणो सूर्य्यो वेतु स्वाहा॥

यजु० अ० ३, मं० ९॥

२. अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा। अग्निर्वर्चो ज्योतिर्वर्च्चः स्वाहा। अग्निर्ज्योतिर्ज्योतिर्ज्योतिरग्निः स्वाहा। सजूर्देवेन सवित्रा सजूरात्र्येन्द्रवत्या जुषाणो अग्निर्वेतु स्वाहा॥

यजु० अ० ३, मं० १०॥

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through Thy grace. We, therefore, surrender this act to Thee.'

In the fifth Panchika of the thirty first Kandika of the Aitareya Brahmana the *mantras* for the morning and the evening *agnihotra* are given as *Bhur bhuvah svarom svaha.*

The following *mantras* are recited at the morning as well as at the evening *agnihotra.*

In these *mantras* the words *Bhuh* &c., are the names of God. Their meanings have been given in the exposition of the *Gayatri mantra* Q. V.[1]

*Agnihotra* is that in which something is thrown into fire for the purpose of purification of air and water or in the name of God or for the sake of obeying God's commands. It is obvious that when by burning fragrant, tonic, sweet, intellect-improving, courage-imparting, fortitude-producing, strength-giving and disease-destroying substances in fire, air and rain water are purified, immense benefit results to all the objects of the earth and immense happiness to all the creatures on account of their coming into contact with pure air and water. And consequently, the performers of *agnihotra*, on account of the benefit to others, gain immense happiness through the favour of God. These are some of the reasons for performing the *agnihotra.*

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१. अथोभयोः कालयोरग्निहोत्रे होमकरणाय समाना मन्त्राः। ओम्भूरग्नये प्राणाय स्वाहा। ओम्भुवर्वायवे ऽपानाय स्वाहा। ओं स्वरादित्याय व्यानाय स्वाहा। ओंभूर्भुवःस्वरग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः स्वाहा। ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः स्वरोम् स्वाहा। ओं सर्वं वै पूर्णं स्वाहा॥ इति सर्वे मन्त्रास्तैत्तिरीयोपनिषदाशयेनैकीकृताः॥

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## The third *yajna*—the *Pitri yajna*.

*Pitri yajna* is of two kinds. One is called the *Tarpana*, the other the *Shraddha*.

*Tarpana* is that act by means of which we seek to satisfy and make comfortable the learned, the *devas*, the *rishis* and the *pitris*. *Shraddha* means to serve them faithfully and sincerely. These acts ( *Tarpana* and *Shraddha* ) are possible only when the learned are alive but not when they are dead, for, in that case it is not possible to serve them, they being absent, and also, because, the object of the act is defeated and it becomes a useless act. The teaching is that this act is to be performed with reference to the living alone, because in their case only service is possible owing to both the server and the served being present at one and the same time and place. Those who are to be served are three—the *devas*, the *rishis*, and the *pitris*.

## Texts on the word '*Deva*'.

'O God ! purify me in every way ( absolutely ). May the learned, who are devoted to Thee, and obey Thy will, who are good and wise, purify me by imparting me knowledge. May our intellects become pure by meditating upon Thee and by the knowledge given by Thee and may all creatures of the earth be full of comfort and happiness and pure through Thy favour.' —Yaju XIX. 39. [1]

There are two characteristics, viz., truth and falsehood which divide men into *Devas* and *manushyas*. The *devas* resort to truthful act, the *manushyas* to false speech, false thought and false action. Hence one, who renouncing falsehood accepts truth, is counted among the *devas*. One, who giving up truth, resorts to falsehood, becomes a *manushya*. One should, therefore, always speak the truth,

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१. पुनन्तु मा देवजनाः पुनन्तु मनसा धियः । पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा ॥ यजु० अ० १६, मं० ३६ ॥

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believe the truth and act the truth. The *deva* who has taken a vow of truth becomes glorified among the glorious and the *manushya* goes down to the reverse state.

—Shatapatha I. 1. 1. [1]

Hence here the learned alone are the *devas*. —Shatapatha III. 7. 6. [2]

## Texts on the word '*Rishi*'.

The verse, quoted viz., Yaju XXXI. 9. [3] has been explained in the chapter on Creation.

The act pertaining to a *rishi* is the teaching of all the sciences to others after one has oneself learnt them. The *rishis* are to be served by means of the act of learning and teaching The servers who act according to the pleasure of the *rishis* become happy. He is called a *rishi*, who having learnt all sciences, teaches them to others.

—Shatapatha I. 7. 5. 3. [4]

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१. द्वयं वा इदं न तृतीयमस्ति। सत्यं चैवानृतं च। सत्यमेव देवा अनृतं मनुष्या इदमहमनृतात्सत्यमुपैमीति। तन्मनुष्येभ्यो देवानुपैति स वै सत्यमेव वदेत। एतद्ध वै देवा व्रतं चरन्ति यत्सत्यम्। तस्मात्ते यशो यशो ह भवति य एवं विद्वान् सत्यं वदति॥ श० कां० १, अ० १, ब्रा० १॥

२. विद्वा ᳪ सो हि देवाः। श० कां० ३, अ० ७, ब्रा० ६॥

३. तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः। तेन देवा अयजन्त साध्या ऋषयश्च ये॥ यजु० ३१, मं० ६॥

४. अथ यदेवानुब्रुवीत। तेनर्षिभ्य ऋणं जायते तद्ध्येभ्य एतत्करोत्यृषीणां निधिगोप इति ह्यनूचानमाहुः॥

शत० कां० १, अ० ७, ब्रा० ५, कं० ३॥

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He, who takes up the work of teaching, is said to do the act pertaining to the *rishis*. He, who offers good things to the *rishis*, the *devas* and the students and always devotes himself to the acquisition of learning, becomes learned and of great mental calibre and attains to the *yajna* of the highest knowledge. All men should, therefore, accept this as the act pertaining to the *rishis*.

—Shatapatha I. 4. 5. 3. [1]

## Texts on the word '*Pitri*'.

All men should behave and persuade others to behave as follows :—

'Please my father, grand father, &c., and my preceptors &c., with your service and acquire true knowledge, remain faithful and be contented with what is your own property. They are to be served and pleased with tone-imparting, fragrant, pleasing and invigorating drinks, with nectarlike juices of various kinds, ghee, milk, cooked food of various kinds, honey and self-ripe fruits, &c. —Yaju II. 34. [2]

' May the wise protectors, the *pitris*, who are of a peaceful and tranquil disposition and experts in extracting and preparing the juice of the *soma* plant, and also, who with the object of gaining happiness in this world believe firmly in God and who use and employ material fire for the performance of *agnihotra* and for success in scientific pursuits, come near us and may we also always seek their company. May we, on seeing them approach, stand up

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१. अथार्षेयं प्रवृणीते । ऋषिभ्यश्चैवैनमेतद्देवेभ्यश्च निवेदयत्ययं महावीर्य्यो यो यज्ञं प्रापदिति तस्मादार्षेयं प्रवृणीते ।

श० कां० ३, अ० ४, ब्रा० ५, कं० ३ ॥

२. ऊर्जं वहन्तीरमृतं पयः कीलालं परिस्रुतम् । स्वधास्थ तर्पयत मे पितॄन् । यजु० अ० २, मं० ३४ ॥

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and offer our respects to them by addressing them with a pleasant countenance : 'Come, sir, and take your seat. Fathers ! be pleased with our service which is like nectar in this *yajna* of welcome. Protect us and instruct us in true knowledge.' —Yaju XIX. 58. [1]

'O *Pitris* ! make us happy by giving us the gift of knowledge in this assembly or school, and accepting what we offer you in accordance with your learning apply yourself gladly and enthusiastically in the work of the gift of knowledge and the preaching of truth. May you move freely among us, being pleased with our proper reception and good manners.' —Yaju II. 31. [2]

'O *Pitris* ! we honour you for the sake of receiving from you the juice of the *soma* plant and the happiness of the highest knowledge, for the sake of acquiring from you the science of fire and air, for the sake of learning from you the means of livelihood for supporting life, for the sake of acquiring the knowledge of emancipation, for the sake of removing the times of distress, for the sake of showing indignation towards the wicked, for the sake of subduing anger and for the sake of acquiring knowledge of all kinds. We honour and respect you again and again. Fathers ! impart to us a knowledge of household affairs. Fathers ! we offer you all things over which we have control so that we may obtain knowledge from you and may we never deteriorate. Fathers ! be pleased to accept

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१. आयन्तु नः पितरः सोम्यासोऽग्निष्वात्ताः पथिभिर्देवयानैः ॥
अस्मिन्यज्ञे स्वधया मदन्तो धिब्रुवन्तु तेऽवन्त्वस्मान् ।

यजु० अ० १९, मं० ५८ ॥

२. अत्र पितरो मादयध्वं यथा भागमावृषायध्वम् । अमीमदन्त पितरो यथा भागमावृषायिषत ॥ यजु० अ० २, मं० ३१ ॥

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clothes, &c., which we offer you'.—Yaju II. 32.[1]

'O *Pitris* ! fill men with learning and accept as your pupil this *Brahmachari* boy, who comes to you wearing garlands to beg a gift of knowledge from you. May you so act that men of this world may be endowed with learning and good culture and excellent knowledge may progress amongst men.' —Yaju II. 33. [2]

'May the glory, which is full of true knowledge and other similar qualities, of my living and learned preceptors who are devoted to religion,God and the good of all men, who follow the exact mean in matters connected with religion,God and such excellent objects as true knowledge, and who behave without such defects as fraud, &c., towards their pupils and disciples in imparting them true knowledge, &c , remain firm for a hundred years, so that we may always remain happy.' —Yaju XIX. 46. [3]

'Let the wise *pitris* of the lowest, middlemost or the highest order in point of attainment of qualities and the *pitris* who are of a tranquil disposition, who have no enemy and who know God and the Veda, always protect us by imparting to us a knowledge of the affairs of giving and taking. Those *pitris* alone are to be served by all, who

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१. नमो वः पितरो रसाय नमो वः पितरः शोषाय नमो वः पितरो जीवाय नमो वः पितरः स्वधायै। नमो वः पितरो घोराय नमो वः पितरो मन्यवे नमो वः पितरः पितरो नमो वः। गृहान्नः पितरो दत्त सतो वः पितरो देष्मैतद्वः पितरो वासः ॥
यजु० अ० २, मं० ३२ ॥

२. आधत्त पितरो गर्भं कुमारं पुष्करस्रजम्। यथेह पुरुषोऽसत् ॥
यजु० अ० २, मं० ३३ ॥

३. ये समानाः समनसो जीवा जीवेषु मामकाः। तेषां श्रीर्मयि कल्पतामस्मिंल्लोके शतꣳ समाः ॥ यजु० अ० १९ मं० ४६ ॥

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are living and who are twice-born and learned. The dead cannot be served, because they, being in another region, are incapable of receiving our service and we also are unable to serve them.' —Yaju XIX. 49. [1]

'May we approach the *pitris* and obtain instruction from them in matters connected with the acquisition of such excellent qualities as learning, &c., and in beneficial acts in which the mind feels intellectual pleasure. They possess a knowledge of God who is. as it were, the vital fluid in the bodily organs of all. They always make new discoveries in the realm of sciences and find new opportunities of doing good deeds. They know the *Atharva Veda* and are experts in military science, are pure and of mature wisdom, are calm and peaceful and are specialists in performing the *yajnas* and other useful acts.' —Yaju XIX. 50, [2]

[ The words *samanah* and *samanasah* have already been explained. ]

'The learned *pitris* who are presiding judges of courts of justice find everlasting joy in the administration of justice and dispense the benefits of the kingly duty, viz., the protection of the subjects, so well-known among the learned. May ( the benefits of the protection of the subjects ) become common among us. We offer our respects to such dispensers of truth and justice. May true and conscientious officers of justice always reside

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१. उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु ॥
यजु० अ० १६, मं० ४६ ॥

२. अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।
तेषां वय ᳫं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥
यजु० अ० १६, मं० ५० ॥

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amongst us.' —Yaju XIX. 45. [1]

'One can know God who is the bestower of all true knowledge and who has laid down its conditions, when one is actuated with the desire to make a free gift of knowledge,&c., to all and associates with the teachers who are well versed in the science of *soma*, take the greatest delight in matters of knowledge and other good things, are keepers of the science of *soma* and having themselves learnt all sciences are engaged in teaching them to others, and also, when one associates with the father, the grand father and other elders whose one object of desire is God and religion.'—Yaju XIX. 51. [2]

Let all men obtain the objects of their desire by acting in this way.

'May the learned *pitris*, who are masters of *Brahma Vidya*, the highest of all sciences, and whose activities are always directed towards the greatest good and protection of all, favour us with a visit and at their arrival may we greet them in these words : 'O learned men ! come and be pleased to accept these things which are fit subjects of gift and acceptance. O *Pitris* ! may we, under your protection, always serve you. After accepting our service make us the recipients of the happiness of knowledge. Remove the sin of ignorance and make us sinless, so that we may become free from all sin and guilt.'

—Yaju XIX. 55. [3]

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१. ये समानाः समनसः पितरो यमराज्ये । तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पताम् ॥ यजु० अ० १६, मं० ४५ ॥

२. ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः । तेभिर्यमः सꣳरराणो हवीꣳष्युशन्नुशद्भिः प्रतिकाममत्तु ॥

यजु० अ० १६, मं० ५१ ॥

३. बर्हिषदः पितर ऊत्यर्वागिमा वो हव्या चकृमा जुषध्वम् । त आगतावसा शन्तमेनाथा नः शंयोररपो दधात ॥

यजु० अ० १६, मं० ५५ ॥

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'May the *pitris*, who are masters of *Brahma Vidya* and who taste the juice of the *soma* plant with their food, come in this place after having drunk the *soma* juice. May I have full acquaintance with *pitris* mentioned above, who are givers of knowledge and other good qualities. By knowing them and associating with them may I acquire a knowledge of the all-pervading God, of His manifold world formation and of the imperishable state of *Moksha*. Men should always associate with the learned because by associating with them alone can they obtain the state of *Moksha* from which they do not fall.'

[ Here there is anomalous use of the *atmanepada* and the suffix of the first person is elided ]. —Yaju XIX. 56.[1]

'O Venerable *pitris* ! you are our invited guests. Occupy these comfortable seats of excellent manufacture. Accept our hospitality and renew your visits again and again and having honoured us with your visits hear our questions and answer them. Protect us always by bestowing on us gifts of knowledge and instructing us in the affairs of the world. ' —Yaju XIX. 57. [2]

' O *Pitris* ! experts in the science of *agnihotra* and of *Brahma vidya*, be pleased to come near us. Your policy is most excellent and you deserve veneration. Visit every house and every assembly for the purpose of giving advice and stay there for a while and then go to other places. Please accept our humble efforts to serve you and excellent viands that we have prepared for you. Honour

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१. आहं पितॄन्त्सुविदत्रां २ ॥ ऽअवित्सि नपातं च विक्रमणं च विष्णोः। बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्तऽ इहागमिष्ठाः ॥ यजु० अ० १६, मं० ५६ ॥

२. उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु। तऽ आगमन्तु तऽ इह श्रुवन्त्वधिब्रुवन्तु तेऽवन्त्वस्मान् ॥
यजु० १६, म० ५७ ॥

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us with your stay at our home or in the assembly and make us rich with the riches of knowledge, &c., which make men strong and brave so that we may always have among us brave commanders, strong in mind and body and rich with the treasure of true knowledge.'

—Yaju XIX. 59.[1]

'May we always learn true knowledge and the art of living according to truth and justice from the *Pitris*, who are well versed in the science of electricity and devoted to the cultivation of the sciences of air, water, geology, &c., and who move, live and have their being in the self-effulgent God—the illuminer of true knowledge—enjoying the bliss of the science of life by means of their bodily and mental vigour and make all men enjoy it. May the learned, and may we also, obtain true knowledge and wisdom, remain independent in matters which concern our *own* individual welfare but dependent in matters which concern the good of *all* men, so that God who shines with His own light and makes His devotees also shine with it, may, through His grace, keep the bodies of the learned strong and healthy for our sake and may we have an abundance of learned men in our midst.'

—Yaju XIX. 60.[2]

'O Men! invite ye the *Pitris* who possess tact and resources and know when to act and serve them even as we invite and serve them. They drink the juice of *soma*, are wise, well versed in acts which men ought to do and

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१. अग्निष्वात्ताः पितर एह गच्छत: सदः सदः सदत सुप्रणीतयः।
अत्ता हवी ँ षि प्रयतानि बर्हिष्यथा रयि ँ सर्ववीरं दधातन॥
यजु० अ० १६, मं० ५६॥

२. ये अग्निष्वात्ता ये अनग्निष्वात्ता मध्ये दिवः स्वधया मादयन्ते।
तेभ्यः स्वराडसुनीतिमेतां यथा वशन्तन्वङ्कल्पयाति॥
यजु० अ० १६, मं० ६०॥

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are pleased with making and receiving the gift of the science of *soma*. May they take us under their patronage, so that by associating with them we may become the lords and protectors of the glories of true knowledge and worldwide empire. ' —Yaju XIX, 61. [1]

' O God ! Thou knowest the *Pitris*, who are present in our midst and whom we know, and also those who live in distant lands and are not here and for this reason whom we do not know. Do Thou bring about our meeting with them and bring to us the learned *Pitris* who are not here. Do Thou supply our well performed *yajna* with articles of food and drink and other accessories so that we may be able to successfully perform the action-portion which is productive of prosperity in this and of happiness in the next world. ' —Yaju XIX. 67. [2]

' O God ! bring to us the *Pitris*, who having finished their studies, are now engaged in the work of learning and teaching and those who have mastered the sciences of physical geography, physiography and geology and also those who are full of courage and strength, are devoted to the cause of the welfare of the subjects, are presidents and members of the state assemblies, and are entrusted with the administration of justice. We offer our respects to such *Pitris*. ' —Yaju XIX. 68. [3]

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१. अग्निष्वात्तानृतुमतो हवामहे नाराशꣳसे सोमपीथं य आशुः।
ते नो विप्रासः सुहवा भवन्तु वयꣳ स्याम पतयो रयीणाम्॥
यजु॰ अ॰ १९, मं॰ ६१॥

२. ये चेह पितरो ये च नेह याँश्च विद्म याँ२ऽउ च न प्रविद्म।
त्वं वेत्थ यति ते जातवेदः स्वधाभिर्यज्ञꣳ सुकृतं जुषस्व॥
यजु॰ अ॰ १९, मं॰ ६७॥

३. इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो य उपरास ईयुः।
ये पार्थिवे रजस्या निषत्ता ये वा नूनꣳ सुवृजनासु विक्षु॥
यजु॰ अ॰ १९, मं॰ ६८॥

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'O God ! desiring Thee, we instal Thee in our hearts as our Lord and as the dispenser of justice in our kingdom. O Lord of the universe ! may we always here and recite to others Thy shining glory so that we may learn true knowledge and offer wealth &c., to, and enjoy the pleasure of the company of, the learned *Pitris* who are actuated by a desire to preach the truth and disseminate knowledge. Do Thou bring such *Pitris* to us. '—Yaju XIX, 70. [1]

'We offer food and other excellent things to the fathers who give us knowledge and are called *Vasus* on account of their efforts to make the science of immortality i. e., *moksha* their own or on account of their having acquired knowledge by observing *Brahmacharya* for 24 years, and their being engaged in tutorial work ; to the grand fathers, who are called *Rudras* because after having studied for 44 years, observing *Brahmacharya*, they are performing the duties of teachers ; to the *Pitris*, the great grand fathers, *Adityas*, because observing *Brahmacharya* for 48 years they have become complete masters of knowledge and being engaged in teaching others are shedding the light of true learning around them. O *Pitris* ! we offer you our constant obeisance. May you feed and clothe yourself here and make yourself comfortable. [ The word *amimadanta* has been explained before. ] O *Pitris* ! be pleased with our service and hospitality and make us pure by your advice and destruction of the defects of ignorance. '—Yaju XIX. 36. [2]

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१. उशन्तस्त्वा निधीमह्युशन्तः समिधीमहि ।
उशन्नुशत आ वह पितॄन्हविषे अत्तवे ॥
यजु० अ० १६, मं० ७० ॥

२. पितृभ्यः स्वधायिभ्यः स्वधा नमः । पितामहेभ्यः स्वधायिभ्यः स्वधा नमः । प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः ॥ अक्षन्पितरोऽमीमदन्त पितरोऽतीतृपन्त पितरः । पितरः शुन्धध्वम् ॥
यजु० अ० १६, मं० ३६ ॥

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'O Fathers! grand fathers! and great grand fathers! purify us again and again by your words, thoughts and acts and make us do pure deeds by advising us to perform pure and holy acts and to observe *Brahmacharya* so that we may live up to a hundred years. [The verb 'purify' is to be repeated three times thus: O fathers! purify us, O grand fathers! purify us, O great grand fathers! purify us in order that men may become centenarians and obtain the full term of human existence. Here *vasu*, *rudra* and *aditya* are the names of the learned on the authority of the text of the Chhandogyopanished viz., *Purusho vava yajnah*.] —Yaju XIX. 37.[1]

## Balivaishvadeva.

We now lay down the method of performing *Balivaishvadeva.*

*Balivaishvadeva* is to be performed with cooked food not containing acids and salts.

Let a *Brahmana* perform daily the *homa* of *Vaishvadeva* in the household fire according to the prescribed rules in honour of these *devatas* with cooked food.—Manusmriti III. 84.[2]

Texts on the performance of *Balivaishvadeva*.

As sufficient fodder is placed before a horse so we too in obedience to Thy commands, O God, place *homa*

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१. पुनन्तु मा पितरः सोम्यासः पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः पवित्रेण शतायुषा। पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः पवित्रेण शतायुषा विश्वमायुर्व्यश्नवै ॥

यजु० अ० १९, मं० ३७ ॥

२. वैश्वदेवस्य सिद्धस्य गृह्येऽग्नौ विधिपूर्वकम्।
आभ्यः कुर्य्याद्देवताभ्यो ब्राह्मणो होममन्वहम् ॥

मनु० अ० ३, श्लोक० ८४ ॥

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offerings before uninvited learned visitors. May we find joy in faith, in proper objects of desire and in the glories of a world-wide empire. May we never transgress Thy will O God ! and injure the creatures of the world, but may all living beings be our friends and may we be friendly to all and remain always engaged in doing mutual good. —Atharva XIX. 7. 55. 7. [1]

The verse quoted after this, viz., Yaju XIX. 39. [2] has been explained in the section on *Tarpana*. *Svaha* to *agni* (i. e., self-effulgent God.)

[ The word *agni* has been explained *supra.* ] *Svaha* to *soma*, i. e., God the creator of the whole universe and the giver of happiness to all; *svaha* to *agnishoma*, the in-breathings and the out-breathings [ The meaning of this word has been given *supra*]; *svaha* to *vishve devah* i. e. the attributes of God which illumine the universe or *svaha* to the learned ; *svaha* to *Dhanvantari*, i. e. God the destroyer of all disease ; *svaha* to *kuhu* i. e. the power of remembrance or the *Darsha yajna* performed on the last day of the dark half of the month when the moon is altogether invisible; *svaha* to *anumati* i. e. the act of thinking over and inwardly digesting what one has studied after finishing one's education or the *Pournamasa yajna* performed on the day of the full moon; *svaha* to God, the protector of the whole creation; *svaha* to *Dyavaprithivi* i. e. numerous blessings which flow from fire and earth and display the highest skill of God and *svaha* to God,

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१. अहरहर्बलिमित्ते हरन्तोऽश्वायेव तिष्ठते घासमग्ने ।
रायस्पोषेण समिषा मदन्तो मा ते अग्ने प्रति वेशा रिषाम ॥
अथर्व० कां० १९, अनु० ७, सू० ५५, मं० ७ ॥

२. पुनन्तु मा देवजनाः पुनन्तु मनसा धियः । पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा स्वाहा ॥ यजु० अ० १९, मं० ३९ ॥

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who gives us the joys which our hearts desire. [1]

After performing the *homa* with these *mantras* one should offer the *Bali* ( oblation ).

[ The word *namah* ( obeisance ) is derived from the root ' *nam* ' which means to make obeisance, to honour, to speak. It means that men obtain true knowledge by thought preceded by good action. ]

Our obeisance to God the glorious, whose attributes are eternal ; obeisance to the Supreme self, who possesses the attribute of dealing out impartial justice ; obeisance to the supreme Lord the most excellent, who has the attribute of highest knowledge ; obeisance to the Most high, who is the giver of happiness to all. [ The meaning of the word *soma* has been explained already. ] May we make proper use of the gases which through the support of God sustain and keep in motion and order the whole world. We make obeisance to the all-pervading Deity ( or may we utilise the waters of the earth ). [ The meaning of the word *adbhyah* has been given in the explanation of the mantra *Shannodevi*, &c. ] Obeisance, to the Lord of the worlds ; ( or may we derive benefit from the great trees, the lords of forests which God has created with good qualities. ) Obeisance to God, of the highest glory, whom all men serve and who is full of all bliss and beauty ; ( or may we derive joy from the beauty of the universe created by God. ) Obeisance to the power of God which provides happiness for all. Obeisance to God who is the author of the Veda which contains all the arts and sciences ; ( or who is the Lord of the universe ). Obeisance to God who is the Lord of *akasha*,

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१. ओमग्नये स्वाहा । ओं सोमाय स्वाहा । ओमग्नीषोमाभ्यां स्वाहा । ओं विश्वेभ्यो देवेभ्यः स्वाहा । ओं धन्वन्तरये स्वाहा । ओं कुह्वै स्वाहा । ओं अनुमत्यै स्वाहा । ओं प्रजापतये स्वाहा । ओं सह द्यावापृथिवीभ्यां स्वाहा । ओं स्विष्टकृते स्वाहा ॥

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the residing place of all creatures. Obeisance to all the learned. [The meaning of the words *Vishvebhyo devebhyah* has been already explained.] May the creatures which walk by day or prowl by night never injure us, through the favour of God, and may they never oppose us. Obeisance to the power of God which sustains all the *jivas*. Obeisance to the wise who, keeping the vow of *Brahmacharya*, are engaged in instructing us and whom we serve with food. [The words *Om pitribhyah svadhayibhyah svadha namah* have been explained in the section on *Tarpana*. The word *namah* denotes humility for one's own self and respect for others.][1]

One should place upon the earth morsels from one's daily food for the dogs, for those who have been excluded from the society of the virtuous, for the *chandalas*, for those suffering from horrible diseases, for the birds, crows &c., and for the insects, ants &c. —Manu. III. 92.[2]

According to this couplet one should place six morsels on the ground. Having in this way divided the food

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१. ओं सानुगायेन्द्राय नमः। ओं सानुगाय यमाय नमः।
ओं सानुगाय वरुणाय नमः। ओं सानुगाय सोमाय नमः।
ओं मरुद्भ्यो नमः। ओं मद्भ्यो नमः। ओं वनस्पतिभ्यो नमः।
ओं श्रियै नमः।
ओं भद्रकाल्यै नमः। ओं ब्रह्मपतये नमः। ओं वास्तुपतये नमः।
ओं विश्वेभ्यो देवेभ्यो नमः। ओं दिवाचरेभ्यो भूतेभ्यो नमः।
ओं नक्तंचारिभ्यो नमः। ओं सर्वात्मभूतये नमः। ओं पितृभ्यः
स्वधायिभ्यः स्वधा नमः। इति नित्यश्राद्धम्॥

२. शुनां च पतितानां च श्वपचां पापरोगिणाम्।
वायसानां कृमीणां च शनकैर्निर्वपेद् भुवि॥
मनु० अ० ३, श्लो० ९२॥

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among all living creatures one should secure their contentment.

Now we shall speak of the fifth *yajna*, the *atithi yajna*. All joys reside there where the learned, who come to a householder's house uninvited, are duly served and honoured. The *atithis* are said to be those persons who possess complete learning, do good to others, have their senses under control, are virtuous, are truthful in speech, are free from deceit and cunning and are always moving about. —Atharva XV. 2. 11. 1. [1]

There are many *mantras* of the Vedas which we can quote as authorities for our view. But having regard to brevity we quote only two of them.

" Service is due to the *atithi* who possesses the above-mentioned qualities, who is endowed with the most excellent attributes and whose time of going and coming is not fixed, and who arrives suddenly and as suddenly departs according to his own sweet will. "

Whenever an *atithi* may happen to come to the house of a householder, he should rise to receive him and saluting him with great pleasure should offer the best seat. After rendering him proper service he should ask him : " O the best of men ! where did you stay ( last night ). O honoured guest ! accept this water. As you satisfy us and our friends &c , with your truthful advice we also try to please you ( with our service ). O learned man ! we are ready to do your pleasure, order us to bring the thing you may have a liking for. O *atithi* ! we are resolved to

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१. तद्यस्यैवं विद्वान् व्रात्योऽतिथिर्गृहानागच्छेत् ॥

अथर्व० कां० १५, अनु० २, व० ११, मं० १ ॥

स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्य क्वावात्सीर्व्रात्योदकं व्रात्य तर्पयन्तु व्रात्य यथा ते प्रियं तथास्तु व्रात्य यथा ते वशस्तथास्तु व्रात्य यथा ते निकामस्तथास्त्विति ॥

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serve you according to your will and pleasure. We shall serve you in the way best calculated to fulfil your desire so that in return for our service we may have the advantage of your company and by augmenting our knowledge we may secure lasting happiness.

## On
## The Authoritativeness or Otherwise of the Books.

We shall now speak of the books which have been held to have an authority of their own from the beginning of creation to this day, also those which have been held to depend for their authority on others by the learned *Aryas*—free from partiality, likes and dislikes, conducting themselves according to the dictates of truth and religion, of amiable character and devoted to the good of all. The books which are the word of God possess an inherent authority of their own, but those composed by men can have only an indirect authority. The four Vedas have an inherent authority in as much as being the word of God, who is omniscient, omnipotent and the possessor of universal learning, there can be no error or other shortcoming in them. The Vedas are to be considered their own authority like the sun and the lamp. As the sun and the lamp shining with their own light make all other physical objects visible so the Vedas, too, shining with their own light make the other books of knowledge shine. The books which are opposed to the Vedas ought never to be accepted as authoritative. But the Vedas do not lose their authority even if they are opposed to other books because they are self-authoritative and other books depend for their authority on them. The *Mantra* or the *Samhita* portion alone of the four Vedas is self-authoritative. The *Brahmanas*, being only the commentaries on the Vedas, are authoritative only in so far as they are in agreement with them. Similarly, 1127 branches of the Vedas also are of authority only in so far as they agree with them because they too are only the glosses of the Vedas. The same may be said of the *Angas* ( limbs ) of the Vedas, viz., orthoepy, rituals, grammar, etymology,

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prosody and astronomy. The four *Upavedas*, viz., the *Ayurveda*, the science of life, i. e., the medical science, the *Dhanurveda*, the science of weapons and politics, the *Gandharvaveda*, the science of music and the *Arthaveda*, the science of mechanics, physics, &c., are in the same category. The *Charaka, the Sushruta*, the *Nighantu*, &c., are included in *Ayurveda.* The works on *Dhanurveda* have for the most part disappeared, but as this science is based on the practical application of the other sciences it is possible to compose books on it. There were many books on the *Dhanurveda* composed by *Angira*, &c., and on the science of music. The *Samaveda* is the basis of *Gandharvaveda.* On the *Arthaveda* we have the four works composed by *Vishvakarma*, *Tvashta*, *Devagna* and *Maya.*

We recommend the works of Panini *muni* on orthoepy, the *Manava Kalpa Sutras* on rituals, the *Ashtadhyayi*, the *Mahabhashga*, the *Dhatupatha*, the *Uradipatha*, the *Ganapatha*, the *Pratipadika* ; the *Nirukta* of Yaska *muni* together with the *Nighantu* on etymology which is the forth limb of the Vedas, the *Sutrabhashya* of Pingala-charya on prosody, the works of *Vashishtha* and other *rishis* on geometry, algebra, arithmetic and astronomy. These are the six limbs of the Vedas. Besides these there are six secondary limbs also. Of them the first is the *Purvamimansa Shastra* of Jaimini *muni*, together with the commentaries of Yaska *muni* and others on the rules of action-portion, dealing with the duties and those who are to perform them. The second is the *Vaisheshika shastra* of Kanada *muni* together with the commentary of Gotama called the *Prashastapada* dealing in a more detailed manner with substances and their attributes. The third is the *Nyaya shastra* of Gotama together with the commentary of Vatsyayana dealing with physics. The fourth is the *Yoga shastra* of Patanjali together with the commentary of Vyasa *muni* dealing with the science of worship and meditation which lays down the means whereby to realise the inferential knowledge about all objects reached through the study and consideration of

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the subjects discussed in the *Mimansa*, *Vaisheshika* and *Nyaya shastras.* The fifth is the *Samkhya shastra* of Kapila *muni* together with the commentary of Bhaguri *muni* enumerating the elementary substances in order that one may have a specific knowledge of them. The sixth is the *Vedantashastra* of Vyasa *muni* together with the gloss and commentary of Baudhayana. The ten *Upanishads*, the *Isha*, *Kena*, *Katha*, *Prashna*, *Mundaka*, *Mandukya*, *Taittiriya*, *Aitareya*, *Chhandogya* and *Vrhadaranyaka* also ought to be included among the secondary limbs. In this way the four Vedas, together with their branches and commentaries, the four *Upavedas*, the six *Vedangas* together with the six *Upangas* of the Vedas make the fourteen sciences which ought to be studied by all men.

It is certain that one will become a highly learned man by studying and knowing them thoroughly and by obtaining a complete knowledge of the mental and material sciences and of the action-portion. The Vedas are the word of God. The *Brahmanas* are their commentaries written by the *rishis*. They are to be accepted only in so far as they are in agreement with the Vedas, ( which are full of true religious knowledge ) and in consonance with the dictates of reason and proofs. But no one should ever admit the authority of other books which are composed by *anaptas* ( men who are not *apta*, i. e., good, holy and learned ), countenance the practice of vice, are full of partiality and low ideas, display very shallow knowledge, are opposed to the teachings of the Vedas and are devoid of the support of reason and proofs. We shall give a brief list of such books. All *Tantric* books such as *Rudrayamla* &c., the *Puranas* such as the *Brahma Vaivarta* &c., the interpolated verses of the *Manusmriti* and of the other *smr tis* ; works such as *Sarasvata Chandrika*, *Kaumudi* &c., pretending to be works on grammar ; books such as *Nirnaya Sindhu* &c., which are opposed to the *Mimansa Shastra* ; *Tarkasangrah* up to *Jagadishi* which are opposed to the *Vaisheshika* and *Nyaya Shastras* ; books opposed to the *Yoga Shastra*,

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such as *Hatha Pradipika* &c.; books opposed to the *Sankhya Shastra*, such as *Sankhya Tatwa Kaumudi*; books opposed to the *Vedanta Shastra*, such as *Vedantasara*, *Panchadashi*, *Yogavashishtha*; books opposed to the *Jyotish Shastra*, such as *Muhurta Chintamani* &c., which treat of auspicious moments, horoscopes, the influences of the stars; all books opposed to the *Shrouta Sutras*, such as *Trikandika*, *Snana Sutra*, *Parishishta* &c., which lay down that salvation can be obtained and sins destroyed by simply fasting in the month of *Margashirsha* or on the 11th day of each half of a month, by residing at Kashi or on the banks of water ( a river or tank ), by visiting places, by seeing the idols, by repeating the name of a god, by bathing and by worshipping lifeless idols; all books written by hypocritical sects and all books and teachings inculcating atheism. Good men should reject all such books because they are opposed to the *Shastras*, Vedas &c., and are not supported by reason, proofs and tests.

Q. "Should the small amount of truth which is to be found in these books of much falsehood be rejected ? "

A. " Yes, like poisoned food. As analysts reject poisoned food even if it might be otherwise nectar-like, so these false books should be at once rejected, because if they become current the true purport of the Vedas would not be widely known and the darkness of false instruction would increase which would not allow the true view of things to come into existence. "

Now we shall give some examples of the pernicious teachings of the Tantric books. They believe that salvation can be obtained by observing the five things whose names begin with an *em* but not otherwise. We quote the following *Shlokas*.

" Wine ( *madyam* ), flesh ( *mansam* ), fish ( *minam* ), hidden signs ( *mudra* ) and fornication (*maithunam*)— these five things begining with an *em* give salvation age

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after age. Let one drink and drink and drink again till one reels and falls on the ground. Let one rise up and drink again. Such a one will have no rebirth. Persons of all *Varnas* become twice-born no sooner than they enter the *Circle* of *Bhairava*, i. e., the *Bhairavi chakra* but no sooner than they come out of it each man recovers his own *Varna*. A man avoiding cohabitation with his own mother may cohabit with all women and making his organ enter into the female organ let him repeat the *Mantram* without sloth. A man may have intercourse even with his own mother."

Such are the many teachings of the *Tantras* which enjoin the doing of practices characterised by stupidity, vice and perniciousness, worthy of Anaryas, devoid of reason and proofs, altogether opposed to the Vedas, unrishi like, and obscene. These practices should never be adopted by good men. It is very well known and easy to understand that wine drinking spoils the brain and therefore can never lead to salvation, rather it leads to baneful consequences. Similarly, in the so-called "Ancient Histories", the Puranas, the *Brahma Vaivarta* and others which are really of a recent date, are written very false stories of which we shall give a few examples by way of a sample as one takes out a grain of rice from the boiling pot in order to see if it has been cooked or not. In it there occurs a story that Brahma, the lord of creatures, in flesh and blood, having four faces, seized his own daughter *Sarasvati* for committing rape upon her. This story is false because in reality it is an allegory.

The Sun or the Sun's sphere is called *Savitar* (the begetter) and *Prajapati* (the lord of creatures). Light and Dawn are like his two daughters Metaphorically speaking the one which is produced from the other is like the offspring of the latter which is like the parent of former. The Sun follows fast with his rays his daughter Dawn of a reddish complexion. Having seized her he begets upon her the Day which is like his son. The Dawn is like the mother and the Sun like the father of this son,

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because the Sun with his rays, which are like his semen, begets the Day, his son, upon her, the Dawn. The Dawn is the reddish light on the horizon in the 2½ hours of night before morning. By the intercourse of the father and the daughter is born a son, the full light of the day. As a son is born by the intercourse of his father and mother, similarly, here ( the Day is born by the intercourse of the Sun with the Dawn ). Similarly, the rain-cloud and the earth stand to each other in the relation of the father and the daughter. The earth is produced from the waters, hence, the earth is the daughter of the rain-cloud. The rain-cloud by pouring rain water upon her makes her conceive. That conception results in the production of vegetables, &c., as their offspring. This also is an allegory. [1]

This is borne out by Vedic texts. Light of day is my father—protector & begetter--the producer of all activities. There is a mutual relation between the two. This extended or venerable earth is my mother. The rain-cloud and the earth are like two armies arrayed against each other or like the awning and the floor. The father rain-cloud pours the waters upon his daughter—the earth and makes her

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१. प्रजापतिर्वै स्वां दुहितरमभ्यध्यायद्दिवमित्यन्य आहुरुषसमित्यन्ये।
तामृश्यो भूत्वा रोहितं भूतामभ्यैत्।

तस्य यद्रेतसः प्रथममुददीप्यत तदसावादित्योऽभवत्।

ऐ० पं० ३, कण्डि० ३३, ३४॥

प्रजापतिर्वै सुपर्णो गरुत्मानेष सविता।

शत० कां० १०, अ० २, ब्रा० ७, कं० ४॥

तत्र पिता दुहितुर्गर्भं दधाति पर्जन्यः पृथिव्याः॥

नि० अ० ४, खं० २१॥

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conceive. This is merely an allegory. —Rig. 1. 164. 33. [1]

The same allegory is described in the following *Mantra.*

The sun which is called *Vahni* makes his daughter, the said dawn, conceive by making his semen, the rays, flow into her and begets a son—the Day.—Rig. III. 31. 1.[2]

In spite of the fact that this most excellent allegory was explained in the Nirukta and the Brahmanas, the *Brahma Vaivarta* and other books have described it and other stories otherwise on account of misapprehension. No one should ever believe them.

There are other false stories like the following in the Puranas which in reality are mere allegories, *e.g.*, there is a story that there was a real person named *Indra*, the king of the *devas*, who committed adultery with the wife of *Gotama*. *Gotama* pronounced a curse upon *Indra*, "Thou shalt have 1000 female organs of generation" and another curse upon his wife *Ahilya*, "Thou shalt become a rock of stone; thy curse will be removed when thou shalt come into contact with the dust of Rama's feet." This allegory is as follows :—

*Indra* is the sun which burns and illumines the terrestrial objects. The sun is called *Indra* on account of his possessing glory and lustre. He is the fornicator of

१. द्यौर्मे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी महीयम् ।
उत्तानयोश्चम्वो३र्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ॥
ऋ० मं० १, सू० १६४, मं० ३३ ॥

२. शासद्वह्निर्दुहितुर्नप्त्यङ्गाद्विद्वां ऋतस्य दीधितिं सपर्य्यन् ।
पिता यत्र दुहितुः सेकमृञ्जन्सं शग्म्येन मनसा दधन्वे ॥
ऋ० मं० ३, सू० ३१, मं० १ ॥

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*Ahilya* ( night ) who is the wife of *Soma* ( moon ) also called *Gotama* ( the fastest mover ). *Gotama* is the moon. The moon and the night stand to each other in the relation of husband and wife. Night is called *Ahilya* because in it the day (*Ahah* ) is absorbed ( *liyate* ). The moon pleases all beings with his wife *Ahilya*, The sun is called the fornicator ( *jara* ) of *Ahilya* ( night ), the wife of *Gotama* ( the moon ), because he causes the night to grow old, lose her beauty. The word *jara* comes from the root *jrish*, ' to grow old, to shorten the age '. Now the destroyer of the age of the night is the sun.[1]

No one should ever believe the above mentioned false story related in these modern books in face of this beautiful allegory described in the true books for the purpose of giving instruction in respect of a real natural phenomenon. The same is the case with other similar stories.

Of a similar nature is the story that there was a real person *Indra*, the king of the *devas*. He had a fight with *Vritrasura*, the son of *Tvashta*. *Vritrasura* swallowed

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१. इन्द्रागच्छेति । गौरावस्कन्दिन्नहल्यायै जारेति । तद्यान्येवास्य चरणानि तैरेवैनमेतत्प्रमुमोदयिषति सोमः ॥

श० कां० ३, प्र० ३, अ० ३, ब्रा० ४, कं० १८ ॥

रेतः सोमः। श० कां० ३, अ० ३, ब्रा० २, कं० १ ॥

रात्रिरादित्यस्यादित्योदयेऽन्तर्धीयते । नि० अ० १२, खं० ११ ॥

सूर्य्यरश्मिश्चन्द्रमा गन्धर्व इत्यपि निगमो भवति सोऽपि गौरुच्यते । नि० अ० २, खं० ६ ॥

जार आ भगः । जार इव भगमादित्योऽत्र जार उच्यते रात्रेर्जरयिता ॥ नि० अ० ३, खं० १६ ॥

एष एव इन्द्रो य एष तपति ।

श० कां० १, अ० ६, ब्रा० ४, कं० १८ ॥

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*Indra* which caused great fear to the *devas*. They sought the protection of *Vishnu* who suggested a way out of the difficulty. He said that *Vritrasura* would be killed by his entering into the seafoam. Good and learned men should regard these stories described in the so-called Puranas, ancient in name only but really modern books, as false like the ravings of a maniac. In reality they are allegories.

I shall now describe the deeds of valour which *Indra*, the sun or God, who is the *Vajri* ( thunderbolt holder ) wrought in days of yore. *Vajra*, according to the Shatapatha VII.5 [1], means light, *pranas* or valour. *Vajri* is the possessor or holder of *vajra*. He having killed the *ahi* ( cloud ), caused him to stretch on the earth, that is, caused the waters to spread. By these waters he caused the rivers to overflow and burst their banks. The rivers are produced by the clouds. The water which falls from the upper regions is like the lifeless corpse of *Vritra*. —Rig. I. 32. 1. [2]

Hence forward we shall give the meaning of the verses in brief.

The sun killed the cloud. He killed it by launching upon it the *vajra*, the bright lightning produced by his rays which were hidden behind the cloud. With the lightning he pounded the body of *Vritra* into atoms and felled it to the ground and having reduced the water which had fallen on the ground into atoms made it again ascend into the sky. The waters spread over the earth and began to flow towards the ocean as the cows run after

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१. वीर्य्यं वै वज्रः । श० कां० ७, अ० ५ ।।

२. इन्द्रस्य नु वीर्य्याणि प्रवोचं यानि चकार प्रथमानि वज्री ।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ।।
ऋ० मं० १, सू० ३२, मं० १ ।।

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their calves. The waters are the body of *Vritrasura.* The causing of the body of *Vritra*, viz., the waters, to fall on the ground is a praise-worthy act of the sun. —Rig. I. 32. 2. [1]

*Indra*, the sun, with his sharp and potent electrical rays cut the shoulders of the mighty *Vritra*, the rain-cloud, and killed him, *i. e.*, caused him to pour down rain and made him lie down on the earth. —Rig. I. 32. 5. [2]

As a man, when his limbs are cut off with a sword &c., falls to the ground so the rain-cloud with his shoulders, hands and feet cut off by *Indra* ( the sun ) with his *vajra* ( electrical rays ), falls down to the ground and lies there [ ' In the Vedas the past tenses *lung*, *lang* and *lit* are used to denote the present tense. ' According to this aphorism the past tense " made to lie "—is used to denote the present tense. ] —Rig. I. 32. 7. [3]

According to the Nighantu *Vritra* is the name of the rain-cloud. —Nighantu I. 10. [4]

*Indra* ( the sun ) is the enemy ( the destroyer ) of the rain-cloud. The rain-cloud is the son, of *Tvashta* ( the

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१. अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्य्यं ततक्ष ।
वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥
ऋ० मं० १, सू० ३२, मं० २ ॥

२. अहन् वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता वधेन ।
स्कन्धांसीव कुलिशेना विवृक्णाहिः शयत उपपृक् पृथिव्याः ॥
ऋ० मं० १, सू० ३२, मं० ५ ॥

३. अपादहस्तो अपृतन्यदद्रिमास्य वज्रमधि सानौ जघान ।
वृष्णो वध्रिः प्रतिमानं बुभूषन्पुरुत्रा वृत्रो अशयद्व्यस्तः ॥
ऋ० मं० १, सू० ३२, मं० ७ ॥

४. अहिरिति मेघनामसु पठितम् । निघं० अ० १, खं० १० ॥

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sun ) because after the juices and waters are transformed into small particles and carried up into the air they again unite and take the form of a cloud which is called *Asura.* The sun again destroys it and fells it to the ground ( in the shape of rain ). It enters the earth and causes the rivers to flow. In this way it goes to the ocean and again ascends into the sky. *Indra* again removes it. The rain-cloud is called *Vritra* because it is agreeable to men, or because it hides the light of the sun or because it grows in size. —Nirukta. II. 16, 17.

The watery body of *Vritra* casts a long shadow or produces a deep darkness, hence it is said that *vritra* is sleeping on the ground. —Rig. 1. 32. 10. [2]

*Vritra* which can assume any form at will cannot hold *Indra* in check even with his thunder and lightning. A battle rages between *Vritra* and *Indra.* When *Vritra* gains an upper hand he cuts off the light of the sun, when the forces ( i. e. heat ) of the sun prevail he puts *Vritra* to flight and conquers him. In the end victory remains with the sun and not with *Vritra.*—Rig. 1.32.13. [3]

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१. इन्द्रशत्रुरिन्द्रोऽस्य शमयिता वा शातयिता वा तस्मादिन्द्रशत्रुस्तत्को वृत्रो मेघ इति नैरुक्तास्त्वाष्ट्रोऽसुर इत्यैतिहासिकाः। वृत्रं जघ्निवानपववार तद् वृत्रो वृणोतेर्वा वर्त्ततेर्वा वर्धतेर्वा। यदवृणोत्तद्वृत्रस्य वृत्रत्वमिति विज्ञायते। यदवर्त्तत तद्वृत्रस्य वृत्रत्वमिति विज्ञायते। यदवर्धत तद्वृत्रस्य वृत्रत्वमिति विज्ञायते॥ निरु० अ० २, खं० १६, १७॥

२. अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम्। वृत्रस्य निण्यं विचरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः॥ ऋ० मं० १, सू० ३२, मं० १०॥

३. नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्ध्रादुनिं च। इन्द्रश्च यद्युयुधाते अहिश्चोतापरीभ्यो मघवा विजिग्ये॥ ऋ० मं० १, सू० ३२, मं० १३॥

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This *Vritra* sleeps covering the whole world. Hence he is called *Vritra*—the enveloper. *Indra* ( the sun ) killed *Vritra* ( the rain-cloud ). Having been killed he fell to the ground and there being mixed with vegetation produced a stench. When he was in the sky he fell all around in the shape of rain. After death he went down to the ocean and looked fearful. Hence the waters of the ocean inspire fear. In this way the waters of the rivers, seas and lands, through the sun, ascend into the sky and fall as rain, and grass, &c., is produced by rain. —Shatapatha I. 1. 3. 4, 5. [1]

The air and the sun are the bright denizens of the intermediary space. The sun being luminous is the denizen of the bright firmament. —Nirukta. VII. 5. [2]

There are many *mantras* in the Vedas bearing on this subject.

Good men should never place faith in the false stories narrated in the so-called ancient books, the Puranas—the

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१. वृत्रो ह वा इदं ँ सर्वं वृत्वा शिश्ये । यदिदमन्तरेण द्यावापृथिवी । स यदिद ँ सर्वं वृत्वा शिश्ये तस्माद् वृत्रो नाम । तमिन्द्रो जघान । स हतः पूतिः सर्वत एवाऽपोभिप्रसुस्राव । सर्वत इव ह्यय ँ समुद्रस्तस्मादु हैता आपो बीभत्सांचक्रिरे । ता उपर्युपर्य्यतिपुप्लुविरे अत इमे दर्भास्ता हैता अनापूयिता आपोऽस्ति वा ऽइतरासु सं ँ सृष्टमिव यदेना वृत्रः पूतिरभिप्रास्रवत्तदेवासामेताभ्यां पवित्राभ्यामपहन्त्यथ मेध्याभिरद्भिः प्रोक्षति तस्माद्वा एताभ्यामुत्पुनाति ॥

शा० कां० १, अ० १, ब्रा० ३, कण्डि० ४, ५ ॥

२. तिस्र एव देवता इति नैरुक्ताः । अग्निः पृथिवीस्थानो वायुर्वेन्द्रोवाऽन्तरिक्षस्थानः सूर्य्यो द्युस्थान इति ॥

नि० अ० ७, खं० ५ ॥

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*Brahmavaivarta*, &c., but which are really modern, in face of these beautiful and excellent allegories existing in the true *Shastras*.

Similarly, in modern books the various stories of the wars between the *Devas* and the *Asuras* have been perverted altogether. The wise or for the matter of that, others also, should never believe them, because they are not stories but allegories.

The *Devas* and the *Asuras* were engaged in fighting with one another. [1]

Now who are called the *Devas* and the *Asuras*. ' The learned are the *Devas*. ' —Shat. III. 7. 6. 10. [2] Verily the learned shine forth with the light of knowledge, and the ignorant are enveloped in the darkness of ignorance. There is always a war ( opposition ) going on between them. This is the war between the *Devas* and the *Asuras*.

Those who speak the truth, believe the truth and act the truth are the *Devas*. Those who tell lies, believe lies and act lies are the *Asuras* or men. There is an opposition or war between these two. The mind of man is the *deva*, the *pranas* are the *asuras*. There is a conflict between these two also. Mind with the strength of knowledge keeps the *pranas* in check, and the mind is restrained with the power of the *pranas*. This is the war between these two. God created the *devas*, *i. e.*, the mind and the five organs of knowledge from the particles of light. Hence they possess the property of illumining. From the particles of darkness God created the earth &c., the five organs of action and the *pranas*. These also are warring with each other because there is a conflict between light and dark-

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१. देवासुराः संयत्ता आसन् ।

शा० कां० १३, अ० ३, ब्रा० ४, कं० १ ॥

२. विद्वाँसो हि देवाः । शा० कां० ३, अ० ७, ब्रा० ६, कण्डि० १०॥

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ness. Shat. 1. 1. 1. 4, 5 & 7.[1]

God, having a mind to create the world, created from the cause, through His principal attributes and actions, the atoms of fire, the luminous orbs, the sun and others. These *devas* resorting to the light created by God, made possible the activities requiring light. The *deva*-hood of the *devas* is that they take delight in light. After that God created the *pranas*, the air and the opacious globes, the earth, &c. They resorting to the earth produced medicines, vegetables &c., All these are effects and devoid of light. There is a conflict-between these shining and opaque substances. This also is a war between the *devas* and the *asuras*. Similarly, the virtuous-minded men are the *Devas*, the vicious-minded men are the *Asuras*. There is always a war going on between them. This again is the war of the *Devas* and the *Asuras*. Once more, the day is a *Deva* and the night an *Asura*. There is a conflict between day and night. Both the *Devas* and the *Asuras* are the progeny of God. Hence they are entitled to God's objects or ( heritage ).

Nirukta. III. 8 and X. 34; Shat. XI. 1. 6. 7 to 12 and 1. 7. 2. 22.[1]

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१. द्वयं वा इदं न तृतीयमस्ति। सत्यं चैवानृतं च सत्यमेव देवा अनृतं मनुष्याः। इदमहमनृतात्सत्यमुपैमीति तन्मनुष्येभ्यो देवानुपैति। स वै सत्यमेव वदेत्। एतद्ध वै देवा व्रतं चरन्ति यत्सत्यं तस्मात्ते यशो यशो ह भवति। य एवं विद्वान्त्सत्यं वदति। मनो ह वै देवा मनुष्यस्य।

शा० कां० १, अ० १, ब्रा० १, कण्डि० ४, ५, ७॥

१. असुरानभिभवेम देवाः। असुरा असुरता स्थानेष्वस्ता स्थानेभ्य इति वापि वासुरिति प्राणनामास्तः शरीरे भवति तेन तद्वन्तः सोऽदेवानसृजत तत्सुराणां सुरत्वमसोरसुरानसृजत तदसुराणामसुरत्वमिति विज्ञायते। नि० अ० ३, खं० ८॥

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Of these the *Asuras*, the *pranas* &c. are elder because air was created before light and the *pranas* are a form of air, and also because all men are born ignorant and become learned afterwards, and because fire was produced from air and the organs of sense were produced from *Prakriti*. The *Asuras* are therefore elder and the *Devas*

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देवानामसुरत्वमेकत्वं प्रज्ञावत्त्वं वा नवत्वं वापि वासुरिति प्रज्ञानामास्यत्यनर्थानस्ताश्चास्यामर्था असुरत्वमादिलुप्तम् ।

निo अo १०, खंo ३४ ॥

सोर्चञ्छ्राम्यंश्चचार प्रजाकामः । स आत्मन्येव प्रजातिमधत्त स आस्येनैव देवानसृजत ते देवा दिवमभिपद्यासृज्यन्त तद्देवानां देवत्वं यद्दिवमभिपद्यासृज्यन्त तस्मै ससृजानाय दिवेवास तद्वेव देवानां देवत्वं यदस्मै ससृजानाय दिवेवास। अथ योऽयमवाङ्प्राणः तेनासुरानसृजत त इमामेव पृथिवीमभिसंपद्यासृज्यन्त तस्मै ससृजानाय तम इवास। सोऽवेत्। पाप्मानं वाऽसृक्षि यस्मै मे ससृजानाय तम इवाभूदिति तांस्तत एव पाप्मनाऽविध्यत्ते तत एव पराभवंस्तस्मादाहुर्नैतदस्ति यद्दैवासुरं यदिदमन्वाख्याने त्वदुद्यत इतिहासे त्वत्ततो ह्येव तान् प्रजापतिः पाप्मनाऽविध्यत्ते तत एव पराभवन्निति। तस्मादेतदृषिणाभ्यनूक्तम्। न त्वं युयुत्से कतमच्चनाहर्न तेऽमित्रो मघवन् कश्चनास्ति। मायेत्सा ते यानि युद्धान्याहुर्नाद्य शत्रुं न नु पुरा युयुत्स इति। स यदस्मै देवान्त्ससृजानाय दिवेवास तदहरकुरुताथ यदस्मा असुरान्त्ससृजानाय तम इवास ता ँ् रात्रिमकुरुत ते अहोरात्रे। स ऐक्षत प्रजापतिः।

शo कांo ११, अo १, ब्राo ६, कण्डिo ७, ८, ९, १०, ११, १२ ॥

देवाश्च वा ऽसुराश्च। उभये प्राजापत्याः प्रजापतेः पितुर्दायमुपेयुः।

शंo कांo १, अo ७, ब्राo २, कण्डिo २२ ॥

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younger. In one sense the *devas*, the sun &c., are elder and the *Asuras*, the earth and others, are younger. As all of them were created by *Prajapati*, hence, they are like His children. There is a war between them also. Those men, who pamper their own bodies, are engaged in furthering their self-interest and, are crafty and deceitful, are the *Asuras*. And those who do good to others, alleviate the sufferings of others, are without guile and virtuous, are to be considered *devas*. There is a war going on between these two also. The war between the *devas* and the *asuras* is of these and similar kinds. [1]

The learned should never believe in the truth of these false stories described in the Puranas ( Old books ) which are wrongly so called and in other modern books, the *Tantras* &c., in face of this most excellent allegory related in the true *Shastras* for the purpose of imparting instruction.

Similarly, the stories of *Kashyapa*, and of the places of pilgrimage ( *Tirthas* ), such as Gaya &c., contained in the books, *Brahmavaivarta* &c., are opposed to the true *Shastras*, the Vedas and others. E. G., there is a story that there was a *rishi* named *Kashyapa*, the son of *Marichi*. To him *Prajapati Daksha* gave his 13 daughters in marriage according to law. He begot the *Daityas*

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१. द्वया ह प्राजापत्याः देवाश्चासुराश्च ततः कानीयसा एव देवा ज्यायसा असुराः। यदेवेदमप्रतिरूपं वदति स एव स पाप्मा। श० कां० १४, अ० ३, ब्रा० ४, कण्डि० १, ३ ॥

ऊर्गिति देवा मायेत्यसुराः।

श० कां० १०, अ० ५, ब्रा० २, कण्डि० २० ॥

प्राणा देवाः। श० कां० ६, अ० ३, ब्रा० १, कण्डि० १५ ॥

प्राणो वा असुरस्तस्यैषा माया।

श० कां० ६, अ० ६, ब्रा० २, कं० ६ ॥

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( demons ) on *Diti*, the *Adityas* ( suns ) on *Aditi*, the *Danavas* ( giants ) on *Danus*, the serpents on *Kaddru*, the birds on *Vinata*, and the monkeys, bears, trees, grasses &c., on others. All such stories are false inasmuch as they are full of darkness, opposed to reason, proof and knowledge and are impossible.

God makes this whole universe. Hence He is called *Kurma* which is synonymous with *Kasyapa*. God is therefore, called *Kashyapa* also. He has created all living beings. They are therefore, called the progeny of *Kashyapa*. God is so called because etymologically the word *kashyapa* means ' one who sees '. As God, on account of His omniscience, knows even the minutest thing thoroughly without a mistake He is called *Pashyaa*, ' the Seer. ' By interchanging the first and the last letters *Pashyaka* becomes *Kashyapa* as *hinsa* becomes *sinha* and *kartu* becomes *tarku* according to the authority of the Mahabhashya. The living beings are therefore the progeny of *Kashyapa*. —Shat. VII. 5. 1. 5. [1]

Now as to performing a *shraddha* at Gaya. *Prana* is power and prowess. In it resides the knowledge of Self. God also resides in *Prana*, because *Prana* is a name for God. The knowledge of *Brahma* and self resides in *Gayatri*. It is also called *Gaya*. *Pranas* are also called *Gaya*. That one should perform *shraddha* at Gaya means that men should endeavour to realize God through the *Pranas*, controlling them by means of *Samadhi* ( meditation ) and having profound faith in God. *Gayatri* is so called because it rescues them from deterioration. *Gaya* is also the name of home, progeny and living beings. All men should have a faith in them. It is necessary that house-hold duties should be

१. स यत्कूर्म्मों नाम प्रजापतिः प्रजा असृजत यदसृजताकरोत्तद्यदकरोत्तस्मात्कूर्म्मः कश्यपो वै कूर्म्मस्तस्मादाहुः सर्वाः प्रजाः काश्यप्य इति । श० कां० ७, अ० ५, ब्रा० १, कण्डि० ५ ॥

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faithfully performed. *Gaya Shraddha* means rendering faithful service to the father, the mother, the preceptor, the uninvited learned guests and other persons worthy of honour. One should also faithfully provide for the instruction of one's own children and do good to other living beings. It is certain that by a faithful performance of these acts and by the acquisition of knowledge one attains to the station of ( *Moksha* ) salvation ( called ) *Vishnupada*, 'the station of Vishnu'. Mistaking the meaning of these two words *Vishnu* and *Gaya*, some self-seeking gourmands have caused the form of man's feet engraved on a rock in the country of Magadha ( modern Bihara ) and have given it the name of *Vishnupada—Vishnu's feet*, and have named that place *Gaya*. All this is false because *Vishnupada* is the name of *Moksha* and *Gaya*, the name of *Prana*, home and living beings. That they have fallen into an error is evident from the following authority.[1]

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१. प्राणो वै बलं तत्प्राणे प्रतिष्ठितं तस्मादाहुर्बल ँ सत्यादोजीय इत्येवम्वेषा गायत्र्यध्यात्मं प्रतिष्ठिता। सा हैषा गयांस्तत्रे प्राणा वै गयास्तत्प्राणांस्तत्रे तद्यद्गयांस्तत्रे तस्माद्गायत्री नाम।

श० कां० १४, अ० ८, ब्रा० ५, कं० ६, ७ ॥

तीर्थमेव प्रायणीयोऽतिरात्रस्तीर्थेन हि प्रस्नान्ति। तीर्थमेवोदयनीयोऽतिरात्रस्तीर्थेन ह्यु त्स्नान्ति ॥

श० कां० १२, अ० २, ब्रा० १, कं० १, ५ ॥

गय इत्यपत्यनामसु पठितम्। नि० अ० २, खं० २ ॥

अहिँ सन्सर्वभूतान्यन्यत्र तीर्थेभ्य इति ॥ छान्दोग्य० ॥

समानतीर्थेवासी। अष्टा० अ० ४, पा० ४, सू० १०७ ॥

सतीर्थ्यो ब्रह्मचारीत्युदाहरणम्।

त्रयः स्नातका भवन्ति। विद्यास्नातको व्रतस्नातको विद्याव्रतस्नातकश्चेति। यो विद्यां समाप्य व्रतमसमाप्य समावर्त्तते स व्रतस्नातक इत्यादि ॥ पारस्कर गृह्यसूत्रे ॥

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Having mistaken the true meaning of this verse of the Rigveda they have given currency to the above story. The meaning is. ' God, the Creator of the whole universe, is called *Vishnu* because he is all-pervading. He is called *Pusha* also. The author of the Nirukta says that this verse of the Rigveda means that God being without a form or a body pervades the moveable and the immoveable creation. He traversed the whole of this three-fold creation. [ *Vichakrame* means 'traversed with feet' because the root *Kramu* means 'to walk with feet. '] This world and all created things were brought into reality with the atoms of *prakriti* and His own power by God and He assigned them three regions, viz., all the heavy and opaque substances were assigned to earth, the light substances composed of the atoms of air &c., were placed in the intermediary space and the bright objects the sun, the organs of knowledge, *Jiva* &c., were given a habitation in the bright firmament or in fire. God made the world therefold. That portion of it which is without consciousness and knowledge He has placed in the intermediary space in the form of atoms. All the globes are stationed in the intermediary space. This act of God is praiseworthy for which we should render His thanks. —Yaju V. 15. [1]

Yaskacharya explains this verse as under : The whole world that exists has been created by the all-pervading *Vishnu.* He appointed three regions for the creation of the three-fold world. The station of *Vishnu* called *Moksha* can be reached by means of *Gaya* the *pranas*—because the best part of the material body of beings and the material abode of the *pranas* is head. Similarly, the power of God transcends the beings and the *pranas*. The power

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नमस्तीर्थ्याय च । ये तीर्थानि प्रचरन्ति सृकाहस्ता निषङ्गिणः इति ।। शुक्लयजुर्वेद संहितायाम् अ० १६ ।।

१. इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् ।
समूढमस्य पां ँ सुरे स्वाहा । यजु० अ० ५, मं० १५ ।।

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of God is unlimited. It therefore, resides in the *Vishnu pada* and in the *pranas*. This pervaded universe exists in the pervading God. The world which is still in the atomic state exists in the intermediary space. It is not visible to the human eye. When the atoms of different substances unite together they become visible and continue to exist in God. —Nirukta XII. 18. [1]

The false *pandits* not knowing this meaning have given currency to false stories.

The *Tirthas* are those which, keeping the *jivas* away from all sufferings, make all kinds of happiness accessible to them. The *tirthas*, which were observed by the Aryas according to the injunctions laid down in the Vedas, were quite different from the modern *tirthas*. The so-called *tirthas*, consisting of places and rivers &c., described in the books composed by misguided men, find no sanction in the Vedas. To bathe after completing the vow called the *Atiratra* which is a part of the *Prayaniya Yajna* is a *tirtha*. By bathing in this *tirtha* men become pure. Similarly, the bath at the end of the all-beneficial *yajna* named *Udayaniya* is also a *tirtha*. It is to be taken as a

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१. यदिदं किञ्च तद्विक्रमते विष्णुस्त्रिधा निधत्ते पदम्। त्रेधा भावाय पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः। समारोहणे विष्णुपदे गयशिरसीत्यौर्णवाभः। समूढमस्य पांसुरे प्यायनेऽन्तरिक्षे पदं न दृश्यतेऽपि वोपमार्थे स्यात् समूढमस्य पांसुल इव पदं न दृश्यत इति पांसवः पादैः सूयन्त इति वा, पन्नाः शेरत इति वा, पंसनीया भवन्तीति वा।

निo अo १२, खंo १८॥

पूषेत्यथ यद्विषितो भवति तद्विष्णुर्भवति, विष्णुर्विशतेर्वा व्यश्नोतेर्वा तस्यैषा भवति। इदं विष्णुरित्यृक्॥

निo अo १२, खंo १७॥

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*tirtha* because it helps one to cross the sea of troubles. It is laid down that a man should so conduct himself that he might not give pain to and entertain inimical thoughts towards any living being. But in matters which are opposed to the teachings of the *Shastras*, the Vedas and others, the giving of pain becomes a duty. One should give pain only where it is permitted, *e. g.*, the punishment of the offenders. Those who are hypocrites and enemies of the observance of the injunctions of the Vedas and true religion, such as thieves &c., ought to be punished according to their guilt. In such places the name *tirtha* is given to the true *Shastras*, the Vedas &c., because by reading and teaching them, performing the acts and duties laid down therein and assimilating the knowledge imparted by them man crosses the sea of troubles, and by bathing properly in them he becomes pure. When two *Brahmacharis* study the same *Shastra* under one and the same preceptor the word *tirtha* denotes the preceptor as well as the *Shastra*. Again, men cross the sea of troubles by rendering proper service to their fathers, mothers and uninvited learned men and by obtaining good education, learning and culture. Men should purify themselves by bathing in a *tirtha*. He who regularly prosecutes his studies to their completion and bathes in the *tirtha* of learning, even though he might not finish the vow of *Brahmacharya*, becomes pure. He is called a *Vidyasnataka* ( *i. e.*, ' bathed in learning ' ). The second is called the *Vratasnataka* ( *i. e.*, he who has completed the vow of *Brahmacharya* according to the rules, but, returns to the household without completing his education ). The third is called the *Vidyavratasnataka* ( *i. e.* he who has properly observed the rules of *Brahmacharya* and acquired a knowledge of the Vedas and *Shastras* &c.,before becoming a householder). Such a man, having bathed properly in this excellent *tirtha* becomes pure in mind and thought, acts according to truth and law, acquires vast learning and devotes himself to the good of all.

" Obeisanee to God ! who can be realised by means of the *tirthas*—the *Pranas*, and the knowledge of the

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Vedas described above. The learned who observe the above-mentioned *tirthas*—the study of the Vedas the speaking of truth, and the above-named observers of the vow of *Brahmacharya*, acquire great power. They have knowledge and philosophy in their hands. They have the doubt-cutting sword of true instruction and are true instructors. They tell us of the *Purusha*, the way of whose realisation is described in the *Upanishats*. God is the greatest *tirtha*, because He is, as it were, the very self of all the devices for carrying men across the sea of troubles and because He atonce comes to the rescue of His virtuous devotees. Thus have the *tirthas* been explained.

Q. Why are not the tracts of land and water *tirthas* when men cross them over.

A. The tracts of land and water do not help men to cross over. They do not possess this power. The things which are the subject of the act of crossing over cannot be the means of crossing over. Men go across the tracts of land and water by means of boats &c., or by means of conveyances or hands and feet. They are the subject of the act and the boats &c., are the instruments. If men do not walk with their feet or use their hands or mount in boats &c., it is certain they would be drowned and come to great grief. For this reason, Kashi, Prayaga, Pushkara, the Ganges, the Jumna and other rivers, the oceans and seas cannot have a claim to the name of *tirtha* in the opinion of the Aryas who follow the teaching of the Vedas. They have been called and proclaimed as *tirthas* in the books written for their livelihood by persons devoid of the knowledge of the Vedas, pamperers of their bodies, sectarians, caring for their living alone, the opponents of the way of the Vedas, and ignoramuses.

Q. But, the Vedas recognise the rivers-the Ganges, the Jumna &c., in the verse. —Rigveda VIII. 3. 6. Why don't you believe in them ?

A. I do believe in them. I believe that they *i. e.*, the

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Ganges &c., are rivers. I recognise them in so far as they are useful in virtue of the purifying qualities of their waters &c., But I do not believe that they possess the property of destroying sins and carrying us across our sufferings. The tracts of land and water cannot have this power. This power can be found in the above-mentioned *tirthas* ony. Besides this, *Ganga*, *Yamuna* &c., are the names of the veins *Ida*, *Pingala*, *Sushumna*, and *Kurma* &c., Mind can be concentrated on God in the state of *yoga Samadhi* by their help. The meditation of God destroys suffering and enables one to reach the station of *Moksha*. The *Ida* &c., are necessary for concentrating and fixing the mind in meditation. In this *Mantra* reference is to God, because He is the subject of the foregoing verses. Similarly, we have *Sitasite yatra sangathe* &c., This occurs in the Parishishta ( supplementary portion ). Some take *Sitasite* ( white and black ) in the sense of the Ganges and the Jumna and by the expression *sangathe* ( join ) understand Prayaga, the place of the confluence of the Ganges and the Jumna. It is not correct, because men by bathing therein donot go to the self-effulgent God or soar into the region of the sun, but return to their respective homes. The word *sita* ( white ) denotes here *Ida* and *asita* ( black ) *Pingala*. These veins meet with *Sushumna*. The great *yogis* by bathing at the place where they meet with *Sushumna* go to the bright region of *Mokhsha* and God and acquire true knowledge. Hence by *Ganga* and *Yamuna* in this verse are meant *Ida*, *Pingala* and not the Ganges and the Jumna. In this we are supported by the authority of the Nirukta IX.26.[1] *Sita* means white and *asita* its opposite. The *yogis* by bathing at the place where the bright and the opaque objects, such as the sun and the earth &c., meet in God's power acquire true knowledge and reach the above-mentioned bright region.

Similarly, the injunctions about idol-worship and the

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१. सितासितमिति वर्णनाम तत्प्रतिषेधोऽसितम् ।

निरु० अ० ९, खं० २६ ॥

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muttering of names &c., laid down in the books, called the *Tantras* and the *Puranas* &c., are false, because there is no sanction for these in the true books, the Vedas and others ; on the contrary, there is a clear prohibition about them. For example we read in Yaju XXXII. 3. :

" God is all-perfect, unborn and without form. The repetition of His name is to do His will, which is productive of the greatest renown, to do the right and speak the truth. He is the truth. He is the birthplace of the luminaries, the sun &c. All men pray to Him ' Mayest Thou never punish us '. He is not born from any cause and He never assumes a physical body. He has no *Pratima i. e.*, a representative proxy, picture, measure, weight, size or image, because He is without an example, figure, measure or form and is all-pervading." [1]

The following text also prohibits the worship of idols.

" God is omniscient, the witness of all, presides over all, and has no beginning. He being the indwelling ruler of all, gives to His eternal subjects what is their due and imparts to them the exact knowledge of objects through the Vedas. He is all-pervading, the most powerful, free from physical form and taking birth. He cannot be divided or cut up into parts. He cannot be bound by means of arteries and veins. He is free from defects and shortcomings. He is sinless. He alone ought to be worshipped by all. —Yaju XL. 8. [2]

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१. न तस्य प्रतिमास्ति यस्य नाम महद्यशः। हिरण्यगर्भ इत्येष मा मा हिँ सीदित्येषा यस्मान्न जात इत्येषः।

यजु० अ० ३२, मं० ३ ॥

२. स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳशुद्धमपापविद्धम् कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः। यजु० अ० ४०, मं० ८ ॥

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This verse also describes God as free from birth and death. God can never be worshipped by means of idols and images.

Q. Does the word *Pratima* ( image ) occur in the Vedas or not ?

A. It does occur.

Q. Why do you then prohibit idol-worship ?

A. The word *Pratima* does not mean an idol. It means measure, &c.

We are supported by the following authorities which prohibit idolatry, &c.

" May we adopt the same measure of the year as is adopted by the learned. There are 360 nights in a year. They are called the measure, *Pratima*, of the year, because they measure it. All men should so act that the nights may bring them longlived children, strong in health and wealth. —Atharva III. 10. 3. [1]

By the word *Pratima* are also to be understood 10,800 *Muhurtas* ( a *muhurta*=two *Ghatikas i. e.*, 48 minutes ) of a year.—Shat. X. 4. 3. 20. [2]

" O man ! know that *Brahma* is not the subject of unpolished speech but he knows the speech. This visible world is not *Brahma*. Thou shouldst worship as God Him alone whom the learned worship and no other. He is endowed with such qualities as described below. He is

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१. संवत्सरस्य प्रतिमां यां त्वा रात्र्युपास्महे । सा न आयुष्मतीं प्रजां रायस्पोषेण संसृज । अथर्व० कां० ३, अनु० २, सू० १०, मं० ३ ॥

२. मुहूर्त्तानां प्रतिमा ता दश च सहस्राण्यष्टौ च शतानि भवन्त्येतावन्तो हि संवत्सरस्य मुहूर्त्ताः । श० कां० १०, अ० ४, ब्रा० ३, कण्डि० २० ॥

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formless, all-pervading, unborn, the ruler of all, all-existence, all-consciousness and all-bliss." —Tavalkar I. 4 [1]

Q. But, in the *Manusmriti* we have the following expressions: 'the breaker of idols' ('pratima'), 'one ought to go to the *devas*,' 'the worship of the *devas*' 'the reviling of the *devas*,' 'the abodes of the *devas*,' 'the prohibition against crossing the shadow of the *devas*,' 'one ought to go round the *devas* keeping them to one's right,' 'near the *devas* and the *Brahmanas*' and 'the breaker of the house of the *devas*.' What shall become of these expressions?

A. The word *pratima* in some of these expressions should be taken in the sense of 'weight or measure' such as a *ratti*, a *masha*, a *seer*, &c., *pratimanam* e. g., in Manu VIII. 403. The word *pratimanam* is used in the sense of weight. According to the opinion of Manu the words *pratima* and *pratimana* are synonymous with and mean weights for weighing. Hence it is said that one who keeps false weights, *i. e*, either lighter or heavier than the fixed standard, should be punished. The word *deva* is the same as *devata*. Their abodes are their temples, the *daivatas* and *devayatanas*. The learned alone deserve respect. None should ever traduce them, cross their shadow or destroy their dwelling place; all should seek their company and take instructions from them; all should seat the *devas* to their right and should themselves sit to their left. In other places also where the words, *pratima*, *deva*, *devatayatanam* &c., occur they should be taken in the senses given above. We cannot give all the senses of these words here for fear of increasing the bulk of the book. It will suffice to show that idolatry, the wearing of *kanthi* and the painting of *tilak* &c., are prohibited.

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१. यद्वाचानभ्युदितं येन वागभ्युद्यते। तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते। सामवेदीय तवलकारोपनिषदि खं० १, मं० ४।

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Men of childish understanding employ the verse Yaju XXX. 43, &c., which has already been explained in the chapter on Attraction and Gravitation, Yaju IX. 40. which has been explained in the chapter on Kingly duties, for alleviating the suffering caused by the heavenly bodies, the sun &c. This is their mistake because these verses do not convey that meaning.

" God or terrestrial fire is the protector of both the luminous and the opaque orbs, and on account of ubiquity is the protector of all things in all directions, [ In *Kakutpatih* the real word is *Kakubha* but its final letter *bha* is changed into *ta* according to the rule. ' There is anomalous use of words in the *Vedas*' ]. The Lord of the universe as well as the terrestrial fire imparts vigour to the waters and the *pranas*. The fire in the shape of electricity and the sun protects and strengthens the above mentioned objects. " —Yaju III. 12. [1]

" O God ! shine forth in our heart and keeping all *jivas* away from the darkness of ignorance and sleep awaken them in the light of the sun of knowledge. O Lord ! may the *jiva*, embodied as man, acquire the things and means necessary for virtue, riches, fulfilment of desire and emancipation. Do thou bless him with all the happiness he desires. May he be able to fulfil his heart's desire through Thy help and his own exertion. May the learned and the *yajamana*, who serves them, continue to exist, through Thy favour, in the present as well as in the other world and birth, so that all sciences may shine among us for ever. " [ Here according to the rule, ' There is anomalous use of words in the Vedas ', the second person is used for the third.]—Yaju XV. 54. [2]

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१. अग्निर्मूर्द्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपाᳬरेताᳬसि जिन्वति । यजु० अ० ३, मं० १२ ॥

२. उद्बुध्यस्वाग्ने प्रतिजागृहि त्वमिष्टापूर्त्ते सᳬसृजेथामयं च । अस्मिन्त्सधस्थे अध्युत्तरस्मिन् विश्वेदेवा यजमानश्च सीदत । यजु० अ० १५, मं० ५४ ॥

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" O Lord and protector of the *Vedas* ! O Lord of the universe proclaimed in the Vedic lore ! give unto us, through Thy grace, that wealth which supplies the means of performing many *yajnas*, shines with the light of true dealings, and is the worthy subject of gift, and the giver of strength. It is wonderful and endowed with it and with knowledge the king or the merchant shines among the virtuous performers of *yajnas* or in the various worlds. " The *mantra* lays down the prayer one should address to God. —Yaju XXVI. 3. [1]

When the officers of the king or a *Kshatriya* ( the President of the Assembly ), whose mind is stored with knowledge, through the favour of God, the glorious and the all-pervading ruler, drinks with the learned the nectar-like juice of the medicines *soma* &c., the giver of such good qualities as intellect, joy, valour, prowess, fortitude, strength, and high emprise, obtains worldly happiness and the happiness of the other world and becomes able to perform rightly his kingly duties by means of the exact knowledge of the Vedas. His mind becomes calm and is filled with pure knowledge and he is able to do the various duties connected with his kingly office, and the performance of those duties brings him prompt happiness. He then desires pure grain, is filled with the knowledge of the essence of all things, is endowed with sweet, true and right conduct and acquires the means of attaining *Moksha*. God commands that a *Kshatriya*, entrusted with the charge of governing the subjects should govern them in the way laid down above and he should eat the nectar-like juice with his food. A *Kshatriya* should so act that the greatest happiness may be ensured to the subjects. " —Yaju. XIX. 75. [1]

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१. बृहस्पते अति यदर्य्यो अर्हाद्द्युमद्विभाति क्रतुमज्जनेपु ।
यद्दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम् ।
यजु० अ० २६, मं० ३ ॥

१. अन्नात्परिस्रुतो रसं ब्रह्मणा व्यपिबत्क्षत्रम्पयः सोमं प्रजापतिः ।

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[ The word *apa* comes from the root *aplri* 'to pervade'. It is always used in the plural number and feminine gender. The word *Devi* comes from the root *Divu* 'to sport' &c. ] May the all-pervading, all-illumining Lord, the dispenser of happiness to all, bring us joy and well-being so that we may be able to obtain the joys of our heart and completest happiness to our hearts' content. May the Lord be gracious unto us, and may the self-refulgent Ruler shower happiness upon us from all sides."
—Yaju XXXVI. 12. [1]

The following *Mantra* of the *Veda* is an authority for taking the word *Apah* in the sense of God.

" The learned know that *Apah* is the name of *Brahma* in whom They know that all the worlds and treasures, the perishable effect ( *viz.*, the universe ) and its eternal cause have their abode. O learned man ! tell us who is that sustainer of the universe among all these objects ? You may know that as the Lord of the universe who resides within all substances, the *Jiva* &c., as their indwelling ruler. " —Atharva. X. 4. 22. 10. [2]

" May the Supreme Lord, possessed of wonderful power and bliss, the augmenter of happiness, be our friend by making Himself manifest to us through worship and through an assembly whose members are characterised

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ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धसः । इन्द्रस्येन्द्रियमिदं पयाऽमृतं मधु ॥ यजु० अ० १९, मं० ७५ ॥

१. शन्नो देवीरभिष्टये आपो भवन्तु पीतये । शंयोरभि स्रवन्तु नः ॥ यजु० अ० ३६, मं० १२ ॥

२. यत्र लोकांश्च कोशांश्चापो ब्रह्मजना विदुः । असच्च यत्र सच्चान्तः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ अथर्व० कां० १०, अ० ४, व० २२, मं० १० ॥

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by the performance of good acts in the highest degree and by good qualities, and are adorned with most excellent characteristics. May the Lord of the universe, through His grace, protect us by always succouring us and may we also serve Him with true love and devotion." —Yaju XXXVI. 4.[1]

O men ! God proclaims Himself by creating knowledge among you and by creating the happiness-producing riches of a world-wide empire, by destroying ignorance and poverty through your contact with the learned who always desire Him and obey His will. —Yaju XXIX. 37.[2]

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## On

## Qualification and disqualification.

Q. Are all men entitled to study the Shastras, the Vedas &c., or are they not ?

A. All men are entitled to study the Vedas, because they are the word of God, are meant for the benefit of all and bring to light true knowledge. We know it as a fact that whatever things have been created by God they are for the use of all. On this point we have the following authority in which God commands all to study and teach the Vedas.

" As I have spoken this word—the beneficent Vedas, the Rig, &c., —for the good of all men and creatures, so all learned men should preach it to all men. If here some one were to say that the word ' twice-born ' is understood

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१. कया नश्चित्र आभुवदूती सदावृधः सखा। कया सचिष्ठया वृता। यजु० अ० ३६, मं० ४ ॥

२. केतुं कृण्वन्नकेतवे पेशो मर्य्या अपेशसे। समुषद्भिरजायथाः ॥ यजु० अ० २९, मं० ३७ ॥

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before the word 'men' and, therefore, the twice-born alone are entitled to study and teach the Vedas, it would not do, because it would be against the meaning of the last portion of the *Mantra*. In anticipation of the question; 'who are entitled to study and teach the Vedas', it is said, 'the four Vedas should be read out by all to a *Brahmana*, a *Kshatriya*, a *Vaishya*, a *Shudra*, an *Atishudra* (*antyaja*) and one's own relations and dependants, such as son and servant.' As I (God) doing good to all without any favour and partiality am dear to the learned and charitable persons, who give their all in charity, so all of you, O learned men! considering that the teaching of the Vedas is a universally beneficial and pleasing act, should read out the Vedic word to all. You should so act that this desire of Mine may be fulfilled and by acting in this way your desire for the happiness you may have set your heart upon will be fulfilled. As I possess all desired bliss so you will have all happiness which might be the object of your desire. I give you this blessing. Rest assured of it. As I have revealed the Vedic lore for the benefit of all, so you also should use it for the good of all without making any distinction or difference. My disposition is free from partiality and bias and directed to the doing of that which is dear to all. I can, consequently, be pleased only when you act in accordance with My disposition and not otherwise." This alone is the meaning of this *mantra* because in the *mantra* just preceding this one God alone is spoken of. —Yaju XXVI. 2. [1]

The *Varnas* and *Ashramas* also depend on the merits, actions and conduct.

Manu says that a *Shudra* attains the status of a

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१. यथेमां वाचं कल्याणीमा वदानि जनेभ्यः। ब्रह्मराजन्याभ्या ॅ शूद्राय चार्य्याय च स्वाय चारणाय। प्रियो देवानां दक्षिणायै दातुरिह भूयासमयं मे कामः समृध्यतामुप मादो नमतु ।। यजु० अ० २६, मं० २ ।।

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*Brahmana* and becomes entitled to his privileges if he possesses qualities of the latter such as complete knowledge and learning and a calm and good temperament &c. In the same way, a *Brahmana* descends to the status of a *Shudra* and becomes liable to all the duties imposed on a *Shudra* if he has the disqualifications of the latter such as dulness of intellect, stupidity, dependence on the service of others &c. The same rule is applicable to persons, born of *Kshatriya* and of *Vaishya* parents, *i. e.*, one gets the status of that *varna* whose characteristics one possesses. —Manu X. 65. [1]

Similarly, in the *Apastamba Sutras* also. ' By acting according to truth and virtue a *Shudra* becomes fully entitled by degrees to the rights of a *Vaishya*, a *Kshatriya* and a *Brahmana* and becomes fully entitled to do the acts prescribed for those *varnas*. Similarly, a *Brahmana* belonging to the highest *varna* by acting against *Dharma* falls to the status of the *varnas* below him *i. e.*, the *Kshatriya*, *Vaishya* and *Shudra* classes and has to observe the duties laid down for them. That conduct which is according to the *Dharma* is the only means of acquiring the rights of a higher *varna* and conduct which is opposed to *Dharma* causes a man to fall to the status of a lower *varna*. —Apastamba II. 2. 10 and 11. [1]

Wherever we come across such expressions as, ' a *Shudra* should not be taught and allowed to hear the Vedas read out ', the meaning is that as a *Shudra* is deficient in intellect and is incapable of learning, remember-

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१. शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् ।
क्षत्रियाज्जातमेवन्तु विद्याद्वैश्यात्तथैव च ॥ मनु० अ० १०, श्लो० ६५ ॥

२. धर्मचर्य्यया जघन्यो वर्णः पूर्वं पूर्वं वर्णमापद्यते जातिपरिवृत्तौ । अधर्मचर्य्यया पूर्वो वर्णो जघन्यं जघन्यं वर्णमापद्यते जातिपरिवृत्तौ ॥ आपस्तम्बसूत्र० प्रपा० २, पटल० २, सू० १०।११ ॥

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ing and thinking upon what he has read, it is useless and of no avail to teach him and make him learn the Vedas.

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## On
## The Method of Teaching How to Read and of Reading.

When a child begins to read he should be taught to pronounce the letters according to the methods of the science of orthoepy so that he may have a knowledge of the modulation of voice and of the organs used in and the method of pronouncing different letters, so that he may know correctly the way of pronouncing vowels and consonants. E. G. in pronouncing '*p*' both the lips should be joined. Here the lips are the organs of pronunciation and bringing the lips together is the method of prononuncing it and so on. The great *Muni Patanjali*--the author of the Mahabhashya says on this subject :—

'The letters are not clearly and distinctly audible and the expressions do not appear beautiful unless the pronunciation is made with due regard to the organs and methods of pronunciation, *e. g.*, if a singer were to sing without paying attention to the tone, such as *Shadja* &c., or to its pitch or were he to sing in a false tone he would be to blame. In the same manner it is incumbent that in reciting the Vedas the vowels and the consonants should be pronounced with due regard to the organs and methods of pronunciation otherwise the pronounced word would be unpleasant and meaningless. If a man were to pronounce a word transgressing the correct methods of pronunciation it would be his own fault and he would be censured : 'Thou hast made a wrong use of the words.' A word used wrongly does not express the meaning which one wants to express thereby, *i. e*, in pronouncing *Sakala* ( whole ), *Shakala* ( part ), *Sakrit* ( once ) and *Shakrit* ( ordure ) if one were to pronounce *s* as *sh* or *sh* as *s* the words would not convey their true meaning and would

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destroy speech, *i. e.*, would destroy the meaning to express which they were pronounced by the speaker. They would injure the speaker or the *yajamana*, *i. e.*, would deprive him of the meaning he wanted to express thereby. Take, for instance, the compound *Indrashatruh*. By the change of accent it would express opposite meanings. If it be taken as a *Tatpurusha* the accent should be placed on the last syllable of both the words *Indra* and *Shatru*. On the other hand, if it be taken as a '*Bahubrihi*' the accent should be placed on the first syllable of both the words. This compound employs the figure of speech called *Tulya Yogita* and describes the sun and the cloud Hence by a change of accent it expresses two opposite meanings. In a *Tatpurusha* compound the chief member is the last word and in a *Bahubrihi* compound the main thing is a third and a different thing. Therefore he who wants the compound *Indrashatruh* to denote the sun he should pronounce it with the accent on the last syllable and take it as a *Karmadharaya* but he who wants it to signify the cloud he should pronounce it with the accent on the first syllable and take it as a *Bahu rihi*. It will be his own fault if he does otherwise. Consequently, vowels and consonants should be pronounced correctly. —Maha. I. 1. 1.[1]

A child should also be taught the manner of speech, hearing, sitting, walking, eating, reading, thinking and interpreting &c. The best results are obtained when a thing is read with a knowledge of its sense, but in comparison to a man who does not read at all even he is to be preferred who reads only without understanding the meaning. He who reads and understands the meanings of words is decidedly superior to a mere reader. And he who having read the Vedas and understood their mean-

१. दुष्टः शब्दः स्वरतो वर्णतो वा मिथ्या प्रयुक्तो नत मर्थमाह ।
स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधात् ।
महाभाष्य अ० १, पा० १, आ० १ ॥

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ing acquires good qualities and acts rightly and thereby does good to all, is the best of all. The following texts condemn reading without understanding the sense.

" *Brahma* is imperishable, the highest and the best and all-pervading like *Akasha*. In Him are established the four Vedas, the Rig. &c., [ Here the word Rig. is used as a class name for the four Vedas. ] In Him are stationed all the learned, the organs of cognition and action, all the globes, the sun &c. What will he, who does not know Him and does not obey His will which ordains the doing of universal good, do with the Vedic *Mantras* he has read ? He can never reap the fruit born of the knowledge of the meaning of the Vedas. But they, who know that *Brahma*, obtain fully the fruit called virtue, worldly riches, desires and salvation. It is, therefore, imperative that the Vedas &c., should be intelligently read. " —Rig. I. 164. 39. [1]

" The man, who has simply read the Vedas and having read them does not know their meaning and the man, who having known their meaning does not act according to their teaching, are like logs of wood ( *i. e.*, lifeless ) and the carriers of burden. As a man or an animal carrying a burden does not use it and *ghi*, sugar, musk, saffron &c., which he is carrying, are enjoyed by some other lucky man, so a man, who reads ( a book ) without understanding its meaning is like the carrier of a burden. He who having read the Vedas acquires a knowledge of the words and their meaning and acts righteously, becomes purged of sin by virtue of the knowledge of the meaning of the Vedas, and obtains complete bliss even before death and after leaving the body attains to the station of *Brahma*, called *Moksha*, which is free from all

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१. ऋचो ऽक्षरे परमे व्योमन् यस्मिन्देवा अधिविश्वे निषेदुः।
यस्तन्न वेद किं ऋचा करिष्यति य इत्तद्विदुस्त इमे समासते।
ऋ० मं० १, सू० १६४, मं० ३९ ॥

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pain. " The Vedas should, therefore, be read with a knowledge of their meaning and one should act according to them.

" A man, who reads the Vedas without understanding their sense and simply recites them, gets no illumination. Just as in a place devoid of fire even dry fuel, ready to catch fire, does not burn and produce heat and light, so the mere reading without understanding the meaning does not produce the light of knowledge. " —Nir. I. 18.[1]

" There are men who hear words but do not understand them and also those who pronounce them without understanding their sense. As the words spoken and heard by such men remain unknown to them, so reading without knowing the import of words is of no use. [ This hemistich describes the characteristics of the ignorant. ] But to the man who studies the Vedas and understands their meaning,speech (learning) reveals her form in various ways. As a wife desiring the favour of her husband puts on beautiful garments and displays the beauty of her person to her lord, similarly, learning, *i. e.*, the knowledge of things from God to earth, reveals her form to the man who reads the Vedas with a full grasp of their meaning."—Rig. X. 71. 4.[1]

" The man, who is a master of learning, who instructs

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१. स्थाणुरयं भारहारः किलाभूदधीत्य वेदं न विजानाति योऽर्थम् ।
योऽर्थज्ञ इत्सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा ॥
यद्गृहीतमविज्ञातं निगदेनैव शब्द्यते ।
अनग्नाविव शुष्कैधो न तज्ज्वलति कर्हिचित् ॥
निरु० अ० १, खं० १८ ॥

२. उत त्वः पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम् ।
उतो त्वस्मै तन्वं १ विसस्रे जायेव पत्य उशती सुवासाः ॥
ऋ० मं० १०, सू० ७१, मं० ४ ॥

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others in entertaining friendly feelings and doing friendly actions towards all creatures, who by righteous conduct obtains *Moksha*, i. e., the realisation of God, and who brings the highest happiness to all, is called the friend of all. No one injures such a learned man in any act or transaction because he always does what is pleasing to all. No carpings, criticisms and objections of unfriendly and adverse critics can harm the man who studies the Vedas with a knowledge of their meaning. His speech is united with true knowledge and is the bringer of desired objects and he is endowed with the good qualities of true knowledge. [ The first hemistich of this verse is in the praise of a learned man. The second hemistich describes the charactaristics of an ignorant man. ] An ignorant man who speaks words which are devoid of a knowledge of the science of conduct, worship and manners and of the knowledge of God roams about in this world accompanied with his deceitful, meaningless and erroneous speech. He is unable to do good either to his own self or to others in his life as a human being. Consequently that study alone is the best which is accompanied with the knowledge of the sense of the thing studied."—Rig. X. 71. 5. [1]

For a complete understanding of the Vedas men should first read grammar, the *Ashtadhyayi* and the *Mahabhashya*, then the limbs of the Vedas, the *Nighantu* ( lexicology ) and the *Nirukta* ( etymology ), prosody and astronomy ; after them the six subsidiary limbs, viz., *Mimansa*, *Vaisheshika*, *Nyaya*, *Yoga*, *Samkhya* and *Vedanta* and lastly, having studied the *Brahmanas*, the *Aitareya*, the *Shatapatha*, the *Sama* and the *Gopatha*, they should take up the study of the Vedas. Or, men in general should know the teachings of the Vedas by reading

१. उत त्वं सख्ये स्थिरपीतमाहुर्नैनं हिन्वन्त्यपि वाजिनेषु ।
अधेन्वाचरति माययैष वाचं शुश्रुवाँ अफलामपुष्पाम् ॥
ऋ० मं० १०, सू० ७१, मं० ५ ॥

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the Vedic commentaries written by those who have studied the former after having studied all the above books and subjects. No one can know God, *Dharma* and the sciences without knowing the meaning of the Vedas, because, the Vedas are the basis of all the sciences. Without knowing the Vedas no one can acquire true knowledge. Whatever knowledge of the true sciences was, is or will be found in the books or minds of men on the earth has its source in the Vedas, for, all exact and true knowledge has been placed by God in them. The light of truth, wherever and in whatever quantity it has shone, has issued from the Vedas. For this reason, all men should endeavour to know their meaning and teachings

## On
## Some Objections Answered and Doubts Removed on the Present Commentary.

Q. Do you mean to write an absolutely new commentary or are you going to bring to light only what has been written by the old masters ? In the latter case, it would be to grind what has been once through the mill and no one would accept it.

A I shall bring to light what has been written by the old masters, *e. g.*, the commentaries by the learned men of antiquity, viz , *Aitareya* and *Shatapatha* &c., written by the *rishis* from *Brahma* to *Yajnavalkya*, *Vatsyayana* and *Jaimini* ; the limbs of the Vedas written by the *Maharshis Panini*, *Patanjali* and *Yaska* &c. ; the six subsidiary limbs written by *Jaimini* &c. ; the books called the *Upavedas* and the works named the branches of the Vedas. I shall bring to light the true interpretation by basing it on the authority of all of them. I shall not write any thing new according to what pleases me and nothing which has not an authority behind it.

Q. What shall be the use of your doing so ?

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A. The commentaries written by *Ravana*, *Uvata*, *Sayana*, *Mahidhara* &c., are opposed to the real meaning of the Vedas. Similarly, the partial translations in their own languages made by Englishmen, Germans &c., following the above and also the translations that have been or are being made by Indians into vernaculars in accordance with them are all full of mistakes and wrong interpretations. By my commentary the hearts of good men will be illumined and the wrong commentaries and translations, on their errors and faults being fully exposed, will fall into desuetude and will be rejected and condemned. On account of want of space I shall expose a few faults and errors of these commentators by way of specimen according to the maxim of a rice from the dish. For example, *Sayana*, not knowing the real meaning of the Vedas, has expressed the opinion that all of them deal with the action portion only. This opinion is wrong. We have already shown that the Vedas contain all the sciences and this in itself proves the falsity of *Sayana's* opinion. He has misinterpreted the *mantra*, '*Indram Mitram Varunam* &c.' In this *mantra* he has taken the words *mitram* &c., as adjectives qualifying *Indra*. In reality the words *Indra* &c., are adjectives qualifying the word *Agni*, which again together with its other adjectives signifies the eternal *Brahma*. It is a rule that the thing qualified is repeated again and again, but not the adjectives qualifying it. For example, where a thing has a hundred or a thousand qualities the name of that thing is repeated, but not the words used to qualify it. In the same way, in this *mantra* the word *Agni* being the word qualified has been spoken twice by God. *Sayanacharya* did not understand this and hence he fell into error. The author of the Nirukta also has taken the word *Agni* as a substantive. 'The learned speak of the Great Self, which is only one, by many names such as, *Indra*, *Mitra*, *Varuna* &c.' —Nirukta VII. 18. · (*Agni*) is the name of the reality, viz., *Brahama*. We should, therefore, know that the

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१. इममेवाग्निं महान्तमात्मानमेकमात्मानं बहुधा मेधाविनो वदन्तीन्द्रं मित्रं वरुणमित्यादि० ॥ अ० ७, खं० ३८ ॥

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words *Agni* &c., are the names of God. Again, *Sayana* says that God all the *mantras* invoke God just as a royal priest always does what is beneficial to the king's interests, or, that God is represented by *Agni* which has been kindled in the *Vedi* at the time of *Yajna.* This is self-contradictory. If all are the names for invoking God, why does he invoke *Agni*, material fire, which is necessary for performing *homa* ? This opinion of his, therefore, has its root in error. If it be said that there is no contradiction because although *Sayana* invokes *Indra* &c., still they are simply the various forms of God, we reply that if by them God alone is invoked it is improper to treat them as forms of God. He is wrong in saying this, because such *mantras* as Atharva Veda XIX. 2. 11 and Yajur Veda XL. 8. say that God is unborn, has no form and does not assume a body. There are many such errors in the commentary of *Sayanacharya.* We shall point them out in the body of our commentary on the individual *mantras.*

In the same manner *Mahidhara* in his commentary called the *Vedadipa* has grossly misinterpreted the Vedas and has greatly calumniated them. Here we expose a few of his faults and errors by way of specimen.

## Yajurveda XXIII. 19. [1]

In his commentary on this *mantra* he takes the word *Ganapati* to mean a horse. He says :

महिषी यजमानस्य पत्नी यज्ञशालायां पश्यतां सर्वेषामृत्विजामश्वसमीपे शेते। शयाना सत्याह हे अश्व गर्भधं गर्भं दधाति गर्भधं गर्भधारकं रेतः अहं आ अजानि आकृष्य क्षिपामि त्वं च गर्भधं रेतः आ अजासि आकृष्य क्षिपसि ॥

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१. गणानां त्वा गणपतिꣳ हवामहे प्रियाणां त्वा प्रियपतिँ हवामहे निधीनां त्वा निधिपतिँ हवामहे वसो मम। आहमजानि गर्भधमा त्वमजासि गर्भधम्। यजु० अ० २३, मं० १९ ॥

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The true meaning of the *mantra* is as follows :

We invoke and accept Thee O God who art the Lord and Protector of the numerous orders, species and genuses of objects, of all that is dear and near to us, *i. e.*, our friends and relations and *moksha* &c., and of all the treasures and precious objects such as knowledge, jewels &c. Thou pervadest this world and the whole universe lives, moves and has its being in Thee. May we by Thy favour know Thee who keepest all the words and acts in Thy power as a mother holds a child in her womb. Thou holdest the *prakriti* and the atoms &c., in Thy womb. There is no one else than Thou who can hold them in his womb. May we know Thee alone as such. Thou knowest all completely.

In the *Aitareya* and *Shatapatha* the word *Ganapati* has been explained as below :—

In this *mantra* reference is to the Lord of the Vedas, *Vrihaspati* ; for, it is written that *Brahma* ( Veda ) means *Vrihaspati*. A learned man and a preacher of truth frees the *giver*, the *Yajamana*, from disease by the preaching of the Vedas. The *Yajamana* loves the healer. God is called both *Pratha* and *Sapratha*. He is *Pratha* because He pervades every thing and *Sapratha* because He co-exists with the *prakriti*, *akasha* &c., and His powers which are spread far and wide. —Aitareya I. 21. [1]

God the Lord of creatures is called *Jamadagni* according to the following text. ' He is so called because the luminous objects the sun &c., shine through His power alone. Such created objects as the sun &c , and the laws which they obey proclaim God as their origin and as an

१. गण नां त्वा गणपतिं हवामह इति । ब्राह्मणस्पत्यं ब्रह्म वै बृहस्पतिर्ब्रह्मणैवैनं तद्भिषज्यति प्रथश्च यस्य सप्रथश्च नामेति ।
ऐतरेय पं० १, कं० २१ ॥

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object of adoration.' —Nirukta VII. 24.[1]

God is *Jamadagni i. e., Ashvamedha.* An empire is like a horse and the subjects like other inferior animals. As other animals, the strength, so the subjects are weaker than the state assembly. The glory and splendour of an empire consists in wealth, gold &c., and in administration of justice. —Shat. XIII. 2. 2. 14, 15, 16 and 17.[2]

In the above extract the relation of the kingly power and the subjects has been described by means of an allegory. The next extract describes the relation between soul and God. That relation is that of the servant and the master.

Man cannot easily know the blissful heaven *i. e.*, God by his own unaided strength. He can know it through the favour of God alone. —Shat. XIII. 2. 3. 1.[3]

God's name is *Ashva* also, because, He pervades the whole universe ( *Ashva* comes from the root '*Ash*' to pervade ). —Shat. XIII. 3. 8. 8.[4]

*Ashvamedha* is the name of the empire. The ruling power of the state makes it shine with splendour

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१. जमदग्नयः प्रजमिताग्नयो वा प्रज्वलिताग्नयो वा तैरभिहुतो भवति । नि० अ० ७, खं० २४ ।:

२. प्रजापतिर्वै जमदग्निः सोऽश्वमेधः । क्षत्रं वाश्वो विडितरे पशवः । क्षत्रस्यैतद्रूपं यद्धिरण्यं ज्योतिर्वै हिरण्यम् ॥
शत० कां० १३, अ० २, ब्रा० २, कं० १४ । १५, १६ । १७

३. न वै मनुष्यः स्वर्गं लोकमञ्जसा वेदाश्वो वै स्वर्गं लोकमञ्जसा वेद । श० कां० १३, अ० २, ब्रा० ३, कं० १ ॥

४. अश्वो यत ईश्वरो वा अश्वः ॥ श० कां० १३, अ० ३, ब्रा० ८ कं० ८ ॥

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and it redounds to the glory of the ruling power. It makes the subjects obey its will. Hence the empire is called by the name *Ashvamedha*. Wealth and splendour is the very soul of the empire. It conduces to the power and grandeur of the empire, but not to that of the subjects. The subjects become prosperous and progressive only when they enjoy liberty. Where there is an absolute monarchy the subjects are oppressed. The government of the state should, therefore; be vested in the people. —Shat. XIII. 2. 11. 15, 16 & 17. [1]

Women also should perform the *Yajna* of knowledge, viz., the rearing and training of children for the stability and protection of the empire and if they should neglect this duty, the learned ought to provide remedies. They should also punish those who might instigate women to deviate from the path of duty. Thus they should afford it three-fold protection in every way. They should by daily instruction increase the stock of physical and spiritual strength. Those men, who know God, who holds all things in His womb, never lack vigour of mind and body and vital force. Men should, therefore, entertain the desire to possess the fullest knowledge of God, the holder of all things in His womb. All things were born of the womb of Divine power. He, who excels in knowledge among the subjects to whom the name of *Pashu* is given, firmly believes that all subjects live in the all-pervading God.—Shat. XIII. 2. 8. 4 and 5. [2]

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१. राष्ट्रमश्वमेधो ज्योतिरेव तद्राष्ट्रे दधाति। क्षत्रायैव तद्विशं कृतानुकरामनुवर्त्तमानं करोति। अथो क्षत्रं वा अश्वः। क्षत्रस्यैतद्रूपं यद्धिरण्यम्। क्षत्रमेव तत्क्षत्रेण समर्धयति। विशमेव तद्विशा समर्धयति। श० कां० १३, अ० २ ब्रा० ११, कं० १५। १६। १७॥

२. गणानां त्वा गणपतिँ हवामह इति। पत्न्यः परियन्त्यपह्नुवत एवास्मा एतदतो ऽन्येवास्मै ह्नुवतेऽथो धुवत एवैनं त्रिः परि-

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We have thus given in brief the meaning of the above *Mantra*, viz., Yaju XXIII. 19.

It is clearly conceivable that the interpretation of *Mahidhara* is altogether opposed to this interpretation.

## Yajur Veda. XXIII. 20. [1]

### Mahidhara's interpretation.

अश्वशिश्नमुपस्थे कुरुते वृषा वाजीति। महिषी स्वयमेवाश्वशिश्नमाकृष्य स्वयोनौ स्थापयति ॥

### The true interpretation according to the Shatapatha.

May we the king and the subjects obtain the four objects, viz, Virtue, Wealth, Desire and Emancipation, in unison with each other in order that there may dwell permanent happiness in the beautiful and enjoyable world for clothing all beings with happiness. That country is heaven itself *i. e.*, happy, in which men of brutalised nature, who unjustly misappropriate the property of others are reformed by means of instruction, learning and

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यन्ति त्रयो वा इमे लोका एभिरेवैनं लोकैर्धुवते त्रिः पुनः परियन्ति षट् सम्पद्यन्ते षड् वा ऋतव ऋतुभिरेवैनं धुवते अप वा एतेभ्यः प्राणाः क्रामन्ति ये यज्ञे धुवनं तन्वते। नव कृत्वः परियन्ति नव वै प्राणाः प्राणानेवात्मन्दधते। नैभ्यः प्राणा अपक्रामन्त्याहमजानि गर्भधमात्वमजासि गर्भधमिति। प्रजा वै पशवो गर्भः प्रजामेव पशूनात्मन्धत्ते।

श० कां० १३, अ० २, ब्रा० ८, कं० ४। ५॥

१. ता उभौ चतुरः पदः सम्प्रसारयाव स्वर्गे लोके प्रोर्णुवाथां वृषा वाजी रेतोधा रेतो दधातु॥ यजु० अ० २३, मं० २०॥

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punishment. Both, *i. e.*, the king and the subjects, should, therefore, for the sake of mutual happiness help and support men of learning and wisdom, who freely impart knowledge and other good qualities, and acquire from them learning and strength without interruption. This is the meaning of the *Mantra*. —Shat. XIII. 2. 8. 5. [1]

## Yajurveda. XXIII. 22. [2]

### Mahidhara's interpretation.

अध्वर्य्वादय: कुमारीपत्नीभि: सह सोपहासं संवदन्ते। अङ्गुल्या योनिं प्रदेशयन्नाह, स्त्रीणां शीघ्रगमने योनौ हलहलाशब्दो भवतीत्यर्थ:। भगे योनौ शकुनिसदृश्यां यदा पसो लिङ्गमाहन्ति आगच्छति। पुंस्प्रजननस्य नाम हन्तिर्गत्यर्थ:। यदा भगे शिश्नमागच्छति तदा धारका धरति लिङ्गमिति धारका योनिर्निगल्गलीति नितरां गलति वीर्य्यं क्षरति यद्वा शब्दानुकरणं गल्गलेति शब्दं करोति (यकासकौ०) कुमारी अध्वर्य्युं प्रत्याह। अङ्गुल्या लिङ्गं प्रदेशयन्त्याह। अग्रभागे सच्छिद्रं लिङ्गं तव मुखमिव भासते॥

### True interpretation.

As smaller birds are weak in presence of the hawk so the subjects are weak in presence of the king. The kings, to be sure, always oppress the subjects for their own

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१. ता उभौ चतुर: पद: सम्प्रसारयावेति मिथुनस्यावरुध्यै स्वर्गे लोके प्रोर्णुवाथामित्येष वै स्वर्गो लोको यत्र पशुँ संज्ञपयंति तस्मादेवमाह वृषा वाजी रेतोधा रेतो दधात्विति मिथुनस्यैवावरुध्यै। श० कां० १३, अ० २, ब्रा० ८, कं० ५॥

२. यकासकौ शकुन्तिका हलगिति वञ्चति। आहन्ति गभे पसो निगल्गलीति धारका॥ यजु० अ० २३, मं० २२॥

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pleasure. The subjects are called *gabha* ( to be siezed ), kingly power is called *pasa* ( to be penetrated ). The king coming into contact with the subjects torments them in every way. Whenever the kingly power is vested in one individual the subjects are oppresed. One individual should not, therefore, be acknowledged as king. Only the president of the state assembly, who is subject to the control of the assembly, virtuous, endowed with good attributes and learned, should be acknowledged as king.

*Mahidhara's* interpretation is altogether erroneous in comparison with this true interpretation. —Shata. XIII. 2. 9. 6. [1]

## Yajurveda. XXIII. 24. [2]

### Mahidhara's interpretation.

ब्रह्मा महिषीमाह । महिषि हये हये महिषि ! ते तव माता च पुनस्ते तव पिता यदा वृक्षस्य वृक्षजस्य काष्ठमयस्य मञ्चकस्याग्रमुपरिभागं रोहतः आरोहतः तदा ते पिता गभे भगे मुष्टिं मुष्टितुल्यं लिङ्गमतंसयत्तंसयति प्रक्षिपति एवं तवोत्पत्तिरित्यश्लीलम् । लिङ्गमुत्थानेनालङ्करोति वा तव भोगेन स्निह्यामीति वदन्नेवं तवोत्पत्तिः ॥

### True interpretation according to the Shatapatha.

O man ! this earth and knowledge are like thy mother, because, the one on account of its gifts of medicine and

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१. यकासकौ शकुन्तिकेति । विड्वै शकुन्तिका हलगिति वञ्चतीति। विशो वै राष्ट्राय वञ्चन्त्याहन्ति गभे पसो निगल्गलीति धारकेति, विड् वै गभो राष्ट्रं पसो राष्ट्रमेव विश्याहन्ति, तस्माद्राष्ट्री विशं घातुकः। श० कां० १३, अ० २, ब्रा० ९, कं० ६ ॥

२. माता च ते पिता च तेऽग्रं वृक्षस्य रोहतः । प्रतिलामीति ते पिता गभे मुष्टिमतँसयत् ॥ यजु० अ० २३, मं० २४ ॥

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other innumerable objects, and the other by the reason of its causing the birth of wisdom in thee, are deserving of respect. The bright firmament, learned men and God, are like thy father, because, they, being the cause of all thy activities and of the gift of happiness, protect thee. A learned man enables the *jiva* to reach heaven, the world of bliss, by these means. Glory, i. e., learning and wealth consisting of good qualities, jewels &c., take the *jiva* to glory and the greatest happiness and they are the best and the foremost ingredients of an empire The subjects are called *gabha* because they are the producers of all kinds of wealth and grandeur. The act of government is called *Mushti* ( fist ), because, as a man takes hold of money in his fist so single absolute monarch unjustly lays his hand on the best and the costliest possessions of his subjects for his own pleasure. The king is called the oppressor of the subjects because he pierces them with darts of oppression. The interpretation of *Mahidhara* is altogether opposed to this interpretation. It should not, therefore, be believed by any one —Shat. XIII. 2. 9. 7. [1]

## Yajur Veda. XXIII. 26. [2]

### Mahidhara's interpretation.

यथा अस्यै अस्या वावाताया मध्यमेधतां योनिप्रदेशो वृद्धिं यायात् यथा योनिर्विशाला भवति तथा मध्ये गृहीत्वोच्छ्रा-

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१. माता च ते पिता च त इति। इयं वै माताऽसौ पिताभ्या-मेवैनं स्वर्गं लोकं गमयत्यग्रं वृक्षस्य रोहत इति। श्रीवैं राष्ट्रस्या-ग्रँ श्रियमेवैन ँ राष्ट्रस्याग्रं गमयति। प्रतिलामीति ते पिता गभे मुष्टिमतँ सयदिति विड्वै गभो राष्ट्रं मुष्टी राष्ट्रमेवा विश्याहन्ति तस्माद्राष्ट्री विशं घातुकः॥

शा० कां० १३, अ० २, ब्रा० ६, कं० ७॥

२. ऊर्ध्वमेनामुच्छ्रापय गिरौ भार ँ हरन्निव। अथास्यै मध्यमेधतां शीते वाते पुनन्निव॥ यजु० अ० २३, मं० २६॥

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पयेत्यर्थः । दृष्टान्तान्तरमाह । यथा शीतले वायौ वाति पुनन्धान्यपवनं कुर्वाणः कृषीवलो धान्यपात्रं ऊर्ध्वं करोति तथेत्यर्थः ॥

### True interpretation.

O man ! raise the glory of the empire to a high pitch by serving it to the best of thy ability. The empire is the *Ashvamedha Yajna*. When a kingdom is governed by the state assembly it rises in glory and all the highest qualities as a man does, who carries and places a heavy object on the summit of a mountain. Glory is the burden of the empire. The subjects should make the empire prosperous by bringing it glory by means of the parliamentary government. In this way the subjects keep the glorious empire raised aloft. Glory is the middle portion ( i. e., stomach ) of the empire. By good parliamentary government the empire becomes great and is filled with edible commodities and objects of comfort and enjoyment. Protection of the empire is called *Shita*. A good state assembly should protect the empire. *Mahidhara's* interpretation is opposed to this true interpretation also. —Shat. XIII. 2. 9. 2, 3, 4 and 5. [1]

## Yajur Veda. XXIII. 28. ❀

### Mahidhara's interpretation.

यत् यदा अस्याः परिवृक्तायाः कृधु ह्रस्वं स्थूलं च

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❀ यदस्या अँहुभेद्याः कृधु स्थूलमुपातसत् । मुष्काविदस्या एजतो गोशफे शकुलाविव ॥ यजु० अ० २३, मं० २८ ॥

१. ऊर्ध्वमेनामुच्छ्रापयेति । श्रीर्वै राष्ट्रमश्वमेधः श्रियमेवास्मै राष्ट्रमूर्ध्वमुच्छ्रयति । गिरौ भारँ हरन्निवेति । श्रीर्वै राष्ट्रस्य भारः श्रियमेवास्मै राष्ट्रँ सन्नह्यत्यथो श्रियमेवास्मिन् राष्ट्रमधिनिदधाति अथास्यै मध्यमेधतामिति । श्रीर्वै राष्ट्रस्य मध्यँ श्रियमेव

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शिश्नमुपातसत् उपगच्छत् योनिं प्रतिगच्छेत् तंस उपक्षये, तदा मुष्कौ वृषणौ इत् एव अस्याः योनेरुपरि एजतः कम्पेते लिङ्गस्य स्थूलत्वाद्योनेरल्पत्वाद् वृषणौ बहिस्तिष्ठत इत्यर्थः। तत्र दृष्टान्तः गोशफे जलपूर्णे गोखुरे शकुलौ मत्स्याविव यथा उदकपूर्णे गोः पदे मत्स्यौ कम्पेते ॥

## True interpretation.

( When a king, who is himself free from guilt and defects, personally attends to and keeps an eye over all the acts, small and great, of his subjects, the thieves and the officials and other selfish men, who injure the property of the subjects like rats, remain as restless as two fish writhing in a water-filled hole made in the ground by the foot of a cow. ) [1]

## Yajur Veda XXIII. 29. [2]

### Mahidhara's interpretation.

यद् यद्वा देवासः देवाः दीव्यन्ति क्रीडन्ति देवाः होत्रादयः ऋत्विजो ललामगुं लिङ्गं प्रआविशुः योनौ प्रवेशयन्ति ललामेति सुखनाम ललाम सुखं गच्छति प्राप्नोति ललामगुः शिश्नः। यद्वा ललाम पुण्ड्रं गच्छति ललामगुः लिङ्गं योनिं प्रविशदु-

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राष्ट्रे मध्यतोऽन्नाद्यं दधाति शीते वाते पुनन्निवेति। क्षेमो वै राष्ट्रस्य शीतं क्षेममेवास्मै करोति ॥

श० कां० १३, अ० २, ब्रा० ६, कं० २, ३, ४, ५ ॥

1. The author does not translate this *mantra*. We have, therefore, translated it from his commentary on the Yajur Veda to show what its true interpretation would be according to the author.

२. यद्देवासो ललामगुं प्रविष्टीमिनमाविशुः। सक्थ्ना देदिश्यते नारी सत्यस्याक्षिभुवो यथा ॥ यजु० अ० २३, मं० २९ ॥

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स्थितं पुण्ड्राकारं भवतीत्यर्थः। कीदृशं ललामगुं विष्टोमिनं शिश्नस्य योनिप्रदेशे क्लेदनं भवतीत्यर्थः। यदा देवाः शिश्नक्रीडिनो भवन्ति ललामगुं योनौ प्रवेशयन्ति। तदा नारी सक्थ्ना ऊरुणा ऊरुभ्यां देदिश्यते निर्दिश्यते अत्यन्तं लक्ष्यते। भोगसमये सर्वस्य नार्य्यङ्गस्य नरेण व्याप्तत्वादूरुमात्रं लक्ष्यते। इयं नारीत्यर्थः॥

## True interpretation.

As the learned having realised and assimilated true knowledge are permanently filled with the pleasure of knowledge, which brings all kinds of happiness and various good qualities in its train, so the subjects also, by their advice and company are filled with all kinds of happiness and as a woman covers her lower parts with garments so the learned cover the subjects with happiness.

## Yajur Veda XXIII. 30. [1]

## Mahidhara's interpretation.

क्षत्ता पालागलीमाह। शूद्रा शूद्रजातिः स्त्री यदा अर्य्यजारा भवति वैश्यो यदा शूद्रां गच्छति तदा शूद्रः पोषाय न धनायते पुष्टिं न इच्छति मद्भार्य्या वैश्येन भुक्ता सती पुष्टा जातेति न मन्यते किन्तु व्यभिचारिणी जातेति दुःखितो भवतीत्यर्थः। (यद्धरिणो०) पालागली क्षत्तारमाह। यत् यदा शूद्रः अर्य्यायै अर्य्याया वैश्याया जारो भवति तदा वैश्यः पोषं पुष्टिं नानुमन्यते मम स्त्री पुष्टा जातेति नानुमन्यते किन्तु शूद्रेण नीचेन भुक्तेति क्लिश्यतीत्यर्थः।

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१. यद्धरिणो यवमत्ति न पुष्टं पशु मन्यते। शूद्रा यदर्य्यजारा न पोषाय धनायति॥ यजु० अ० २३, मं० ३०॥

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### True interpretation.

The subjects are like barley and an absolute monarch like a deer. He is the snatcher of good things. As a deer having eaten corn growing in a field feels happy so an absolute monarch always seeks his own pleasure. Consequently he always makes the subjects cater for his own pleasure, *i. e.*, he regards them as his meal. As a meat eater seeing a well-fed animal desires to eat its flesh and never entertains a thought about its welfare or life so an absolute monarch is always distressed with the fear of any of his subjects becoming stronger than he and for this reason he does not protect them. As when a *Shudra* woman commits adultery with a *Vaishya* her husband does not feel strong and happy so the subjects also do not become strong and happy when they are ruled over by an absolute monarch. For this reason the son of a *Vaishya* woman who is of a cowardly nature and the son of a *Shudra* woman who is an ignorant fellow are never fit to be installed as kings. The interpretation of *Mahidhara* is altogether opposed to this interpretation given by the Shatapatha Brahmana. —Shat. XIII. 2. 9. 8. [1]

## Yajur Veda XXIII. 31. [2]

### Mahidhara's interpretation.

यजमानोऽश्वमभिमन्त्रयते । हे वृषन् सेक्तः अश्व उत् ऊर्ध्वे सक्थिनी ऊरू यस्यास्तस्या महिष्या गुदमव गुदोपरि रेतो धेहि

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१. यद्धरिणो यवमत्तीति । विड्वै यवो राष्ट्रँ हरिणो विशमेव राष्ट्रयाद्यां करोति तस्माद्राष्ट्री विशमत्ति । न पुष्टं पशुं मन्यत इति । तस्माद्राजा पशून्न पुष्यति । शूद्रा यदर्य्यजारा न पोषाय धनायतीति । तस्माद्वैशीपुत्रं नाभिषिञ्चति ।

शा० कां० १३, अ० २, ब्रा० ९, कं० ८ ॥

२. उत्सक्थ्या अवगुदं धेहि समञ्जिं चारया वृषन् । यः स्त्रीणां जीवभोजनः ॥ यजु० अ० २३, मं० ३१ ॥

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वीर्य्यं धारय। कथं तदाह अङ्गि लिङ्गं सञ्चारय योनौ प्रवेशय। योऽङ्गिः स्त्रीणां जीवभोजनः। यस्मिन् लिङ्गे योनौ प्रविष्टे स्त्रियो जीवन्ति भोगांश्च लभन्ते तं प्रवेशय।

**True interpretation.**

O Learned President of the Assembly! thou art the fulfiller of desires. Do thou shed the light of knowledge, happiness and justice over these subjects. Make him hang his head down who through avarice or lust destroys the property or chastity of others and throw him into prison. Similarly, award condign punishment to her who among women may be an adultress. An adulterer is called *Jivabhojana* of women because he destroys their life force. Punish such a miscreant.

All men will consider this much criticism enough to demolish the whole of the Veda D pa written by *Mahid ara*. When I shall write the commentary I shall expose other errors also of *Mahidhara's* commentary. If this be the miserable condition and false position of the commentaries of *Sayana*, *Mahid ara* &c, what would be the state of the erroneons position of Europeans who following them have made the translations of the Vedas in their own tongues. Good readers will consider what value should be attached to our own countrymen who following the Europeans have written commentaries in the Vernaculars and English. The Aryas should not place the least reliance on such commentaries, for, by doing so, the true interpretation of the Vedas would suffer and the cause of misinterpretation and error would prosper. No one should, therefore, regard such commentaries as true. That the Vedas are full of all the sciences and that there is nothing in them which is false will become known to all men when the complete commentary of four Vedas will be printed and placed before the wise and be read by them. All men will then know that there is no knowledge equal to the divine knowledge contained in the Vedas.

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## On

## Pratijna ( General principles ).

In the Vedic commentary we shall refer to the action portion only in so far as it will be deducible directly from the meaning of the words. We shall not, however, give a detailed description of the acts which ought to be performed in the various *yajnas*, from the *Agnihotra* to the *Ashvamedha*, according to the *mantras* which have been applied to the action portion. The reason is that the true application of the *mantras* to the action portion and the details of the observances are given in the Aitareya and Shatapatha Brahmanas, the Purvamimansa, and the Shrouta Sutras &c. Their repitition will disfigure this commentary with the faults of tautological repitition and the grinding of a ground meal which disfigure the books not written by *rishis*. Only so much application of the *mantras* to the action portion is to be accepted as has the authority of the Vedas at its back, is deducible from the meaning of the *mantras* and is contained in the above named works. In the same way we shall describe the worship portion also only in so far as it would be consistent with the context and the meanings of words. The reason being that it has been dealt with in detail in Patanjali's *Yoga Shastra*. We shall adopt the same method in dealing with the ( spiritual ) knowledge portion because it has been fully treated of in *Samkhya*, *Vedanta* and the *Upanishads* &c. The knowledge and its application to practical ends for utilitarian purposes obtained from a knowledge of the three portions is called the Philosophy portion. The fourth portion has been fully dealt with in the books, but only so much of it should be accepted as is found on examination to be consistent and in agreement with the Vedas, for, there can be no branches in the absence of a root. A knowledge of the *Svara* ( tone and pitch ) of the Vedic words and of their correct pronunciation should be acquired from the study of the limbs of the Vedas, grammar &c. It has been correctly described in the books and hence we shall not touch upon it in this commentary. Metres should be learnt from the

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aphorisms of Pingala. The *Svaras* are *Shadja*, *Rishabha*, *Gandhara*, *Maahyama*, *Panchama*, *Dhaivata*, and *Nishcda*. —Pingala III.94.[1] We shall give the *Svara* of every *mantra* according to the *sutra* of Pingaiacharya, because at the present time the practice of singing the *mantras* according to their particular *svara* in accompaniment with musical instruments is not in vogue. The special sciences such as medical &c., should be learnt with the help of the Upavedas such as the Ayurveda &c. We shall refer to the special sciences in the commentary on the interpretation of the Vedic *mantras* only in a general way. Doubts of men will be removed only by bringing to light the meaning of the Vedas supported by strong and valid reasons. We shall give the meaning of each word of the Vedic *mantras* in both Sanskrit and the Vernacular and quote our authority for our interpretation. We shall quote the rules of grammar also wherever we shall consider it necessary to do so in order that by the removal of the perverted commentaries of modern writers which are opposed to the meaning of the Vedas and also to the ancient interpretations, all men, on seeing the true interpretation of the Vedas, may come to love them greatly. A great mischief has been done by the commentaries of *Sayanacharya* &c., which they have written according to their own bent of mind and the trend of public opinion from motives of obtaining renown. Through their agency Europeans also have fallen into errors about the Vedas. We shall bring to light the true interpretation of the Samhitas of the Vedas according to the ancient books and the dictates of our own reason. When by God's favour our commentary, supported as it will be by the authority of the Vedic commentaries such as the Aitareya, the Shatapatha &c., written by the Aryan *Munis*, *Mahamunis*, *Rishis* and *Maharshis*, will be completed, great happiness will result to all men. Wherever a verse will be capable of yielding two meanings, i. e., (1) physical and (2)

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१. स्वराः षड्जर्षभगान्धारमध्यमपञ्चमधैवतनिषादाः ।

पिङ्गल० अ० ३, सू० ९४ ॥

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spiritual in accordance with authority we shall give both of them. But in not a single *mantra* can the reference to God be entirely absent, because He is the efficient cause of this effect, the world, and pervades every portion of it, and, also, because an effect is always connected with its cause. Where the physical interpretation alone is possible there also it must be remembered that all the substances, the earth &c, exist in the manner in which they have been created by God. Similarly, when a *mantra* bears a spiritual meaning only the physical also comes in through the relation of cause and effect.

**Some Questions and Answers Relating to the Vedas.**

Q. Why are the Vedas divided into 4 parts?

A. In order to impart a knowledge of different sciences.

Q. What are those sciences?

A. The sciences of music and pronunciation recognise three distinctions. In music we distinguish between a short note, an intermediate note and a long note and in pronunciation between a short vowel, a long vowel and an extra-long vowel. To pronounce a long vowel takes double the time of that which is spent in pronouncing a short vowel and thrice as much time is required to pronounce an extra-long vowel as is required for pronouncing a short vowel. It is for this reason that one and the same *mantra* is read in all the four *Samhitas*. Again, by the Rig verses we define objects, by the Yaju verses we apply them to use and by the Saman verses we sing them. The properties of objects have been explained in the Rig Veda. In the Yajur Veda is laid down the way of practical application of the objects of known properties to different arts and acts of utility. In the Sama Veda we are required to bestow deep thought on the mutual relations of knowledge and action in order to arrive at their final results. The Atharva Veda lays

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down the ways of preserving and improving the science of the final results of knowledge imparted in the three Vedas by giving it final and finishing touches. These are some of the reasons for the division of the Vedas into 4 parts.

Q. What is the object of arranging the Vedas into four *Samhitas* ?

A. The object is to arrange the *mantras* dealing with the same class of subjects according to the context and their relation with the *mantras* that precede and follow them so that the information contained in them may be grasped easily.

Q. What for have the Vedas been divided into Ashtakas, Mandalas, Adhyayas, Suktas, Shatakas, Kandas, Vargas, Dashatis, Trikas, Prapathakas, Anuvakas ?

A. For this reason that the Vedas may be conveniently read and taught, that the *mantras* may be easily counted and that the context of each subject may be easily known.

Q. Why is the Rig Veda counted as the first, the Yajur Veda as the 2nd, the Sama Veda as the third and the Atharva Veda as the fourth ?

A. Unless and until one acquires direct knowledge of the relation of a substance with its qualities it is not impressed on the mind, nor does one acquire a liking for it. Without these two no one can have a desire to possess a thing. Without desire there can be no happiness. The Rig Veda ought to be counted as the first Veda as it deals with the above mentioned subject. The Yajur Veda ought to be counted as the second Veda inasmuch as it deals with the subject of doing good to the whole world by bringing the objects into practical use and deriving benefits therefrom after knowing their qualities. The Sama Veda is counted as the third Veda because it deals with such questions as how far the knowledge,

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action and worship portions can be improved, and what is their ultimate result? The Atharva Veda is counted as the fourth Veda becauss it teaches to preserve and complete the knowledge contained in the other three Vedas. The order of enumeration of the Vedas as the Rig, Yajus, Saman and Atharvan is due to the fact that the knowledge of the qualities of things, their application to practical ends, spiritual knowledge, and their progress and preservation are related with one another in the same order, the one following depending on the one preceding it. The reason why they are so called is also the same because Rik means to define and Yaj to respect the learned, to associate with them, and to combine objects and to make a gift, Sama comes from '*sho*' 'to do a final act' and means to console. Atharva comes from '*tharva*' 'to doubt' and means the absence of doubt because '*a*' ( not ) is added to it. The Vedas are counted in this order according to the meanings of the roots from which their names are derived. —Nir. XI. 18.[1]

Q. Why are *rishi*, *devata*, *chhanda* and *svara* written over every *mantra*?

A. The name of that *rishi* is written over a *mantra*, who subsequently to the revelation of the Vedas by God discovered its real meaning. It is but proper that the names of the *rishis* who through the meditation of God, His favour and with great labour and effort published the meaning of particular *mantras*, should be written over them to perpetuate their memory. That this is so is supported by the authority of the Nirukta. 'A man who reads the Vedas or hears them read out without knowing their meaning reaps no fruits. The end of speech is knowledge and the performance of action in consonance with knowledge. Those who act according to their

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१. ऋच स्तुतौ । यज देवपूजासङ्गतिकरणदानेषु । साम सान्त्वने, षो अन्तकर्मणि । थर्वतिश्चरतिकर्मा तत्प्रतिषेधः ।
निo अo ११, खo १८ ॥

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knowledge and realise the *Dharma* ( law or duty ) are ranked as *rishis*. Those who aquired the knowledge of all sciences became *rishis*. They, in order to propagate continuously the Vedic teachings, revealed through instruction, the meaning of the Vedic *mantras* to others who had not realised it. With a view to impart a knowledge of the meaning of the Vedas to those who could not read and receive oral instruction in them, the *rishis* composed the Nighantu and the Nirukta so that all men might acquire a correct knowledge of them and their limbs. The Nighantu is a glossary which explains the roots having the same meaning and denoting the same action, and collects together all the synonyms signifying the same object and all the words having different meanings. There are many names for one and the same thing and one name for many objects. The *devata* of a *mantra* is its subject matter, *i. e.*, when a *mantra* specially explains a thing or a meaning requiring explanation that thing or meaning is said to be its *devata*. To clear an allusion to another subject not directly dealt with in the *mantra* is the province of the Nighantu. —Nir. 1. 20 [1]

It should be understood that no human being is the author of the Vedic *mantras*. The *rishis*, whose names

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१. यो वाचं श्रुतवान् भवत्यफलामपुष्पामित्यफलाऽस्मा अपुष्पा वाग्भवतीति वा किंचित्पुष्पफलेति वार्थं वाचः पुष्पफलमाह। याज्ञदैवते पुष्पफले देवताध्यात्मे वा। साक्षात्कृतधर्माण ऋषयो बभूवुस्तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्यः उपदेशेन मन्त्रान्सम्प्रादुरुपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणायेमं ग्रन्थं समाम्नासिषुर्वेदं च वेदाङ्गानि च बिल्मं भिल्मं भासनमिति वैतावन्तः समानकर्माणो धातवो धातुर्दधातेरेतावन्त्यस्य सत्त्वस्य नामधेयान्येतावतामर्थानामिदमभिधानं नैघण्टुकमिदं देवतानामप्राधान्येनेदमिति तद्यदन्यदैवते मन्त्रे निपतति नैघण्टुकं तत्।

नि० अ० १, खं० २० ॥

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are written over them are only those who discovered and published their meanings. Similarly, the subject of which a *mantra* treats is called its *devata* so that its purport may be known easily. This is the reason why the *devata* of a *mantra* is written over it. The *chhandas*, Gayatri &c., are written for the purpose of denoting the metres of the *mantras*. The *svaras*, *Shadja* &c., are for helping the singing of the *mantras* in accompaniment of musical instruments.

Q. Why do the words *Agni*, *Vayu*. *Indra*, *Ashvi*, *Sarasvati* &c., occur in the Vedas in a certain order ?

A. They are arranged in a certain order with a view to show the inter-dependence and inter-relation of the sciences and also to describe the primary and essential and the secondary and incidental effects of each individual science. The word *Agni* is taken in two senses, viz., God and material fire. It signifies the attributes of knowledge and pervasion &c., of God. Fire is created by God and is of primary importance and use in mechanics &c., and hence it is given the first place in the order of enumeration. The word *Vayu* denotes the divine attributes of all-sustainingness and infinite power. As in the physical and mechanical sciences we find air helping fire and as it affords support to all embodied objects and is connected with them we take the word *Vayu* in the sense of air, and as God is the sustainer even of air we take it to mean Him also. The word *Indra* connotes the quality of gloriousness of God, and as men derive great power with the help of air we take it in that sense also. In mechanics water, fire, metals and light are necessary for the knowledge of the theory and practice of moving cars, they being the direct and indirect causes thereof. The word *Ashvi* has been used in the Vedas for these things after *Agni* and *Vayu* By the word *Sarasvati* the Vedas signify such attributes of God as His possession of infinite wisdom, the instruction of the relation between the words and their meaning by means of the Vedas. It also means the manifestations and uses of speech. For

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these reasons the words *Agni*, *Vayu*, *Indra*, *Ashvi* and *Sarasvati* have been used in the above order in the Vedas. In a similar manner, all men should understand the meaning and application of the Vedic words in all other places also.

Q. In the Vedas we find the words *Agni*, *Vayu*, *Indra* &c., used in the beginning. This shows that these words are used for physical objects only ; for, we do not find the word *Ishvara* ( God ) used in the beginning.

A. The great *muni* Patanjali commenting on the Sutra '*lan*' of the Ashtadhyayi says explanation brings to light particular meanings of words and, therefore,remains no obscurity. According to this principle all doubts are removed. In the Vedas, the Vedangas and the Brahmanas the word *Agni* has been explained in the sense of both God and fire. Moreover, if the word *Ishvara* also had been used all doubts would not have been removed because the word *Ishvara* signifies God, but it signifies a powerful king also and it is often the name of a man as well. Under these circumstances a doubt would arise as to what signification ought to be attached to it. Explanation alone could remove it and make it clear that in such and such places it ought to be taken to mean God and in such and such places to mean a king or a man. There is; therefore, no harm in taking the word *Agni* in the dual sense of God and fire. Otherwise, it would be absolutely impossible to reduce all knowledge to writing even in billions of *Shlokas* and thousands of books. For this reason, God, considering that by employing the words *Agni* &c., in the sense of both the spiritual and the physical objects it would be possible to use a limited number of words and books of a small size, has used the words *Agni* &c. Men will thus be able to know all the sciences by devoting a comparatively shorter time and a smaller effort to the acts of reading and teaching. You should understand that the most merciful God has explained knowledge and its objects in easy words. Again, the meanings of the words *Agni* &c., which are prevalent

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in the world also point to God's glory, because all things are so many witnesses of the fact that God exists. We have referred to some of the sciences contained in the Vedas in this introduction. We shall now proceed to write the commentary on the *mantras*. We shall explain the particular science contained in an individual *mantra* in the course of commenting on it as occasion will demand.

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## On
## The Special Rules of the Vedic Words Mentioned by the Author of the Nirukta.

The rules laid down by the author of the Nirukta apply to every part of the Vedas. All the *mantras* treat of three classes of subjects. Some of them treat of *Paroksha* ( not sense-cognised ), some of *Pratyaksha* ( sense-cognised ) and others of *Adhyatmika* subjects ( pertaining to the self ). In the *mantras* belonging to the first category the third person is used, in the second, the second and in the third, the first. But there are two rules for the use of the second person, viz., that the second person is used when inanimate objects are *Pratyaksha.* The purpose is to treat inanimate objects as *Pratyaksha* for the sake of emphasizing their utility. Not knowing this rule the Vedic commentators Sayana and others and their followers the European scholars who have translated the Vedas in their own tongues misinterpreted them as sanctioning the worship of inanimate objects. —Nir. VII. 1 & 2. [1]

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१. तास्त्रिविधा ऋचः परोक्षकृताः प्रत्यक्षकृता आध्यात्मिक्यश्च । तत्र परोक्षकृताः सर्वाभिर्नामविभक्तिभिर्युज्यन्ते प्रथम पुरुषैश्चाख्यातस्य । अथ प्रत्यक्षकृता मध्यमपुरुषयोगास्त्वमिति चैतेन सर्वनाम्ना । अथापि प्रत्यक्षकृताः स्तोतारो भवन्ति

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## Rules about Svaras which are also of use in the Interpretation of the Vedic Mantras.

The *svaras* are of two kinds and each of them is again subdivided into seven classes as *Udatta*, *Shadja* &c. We shall now give their definitions according to the grammarian Patanjali, the author of the Mahabhashya. The *svaras* are those which can be pronounced by themselves. In speaking loudly the bodily organs are strained, the throat is contracted and the voice becomes harsh. In speaking softly the bodily organs are relaxed, the throat is expanded and the voice becomes soft and smooth. In speaking we pronounce the *svaras* in three ways, viz., either as *Udatta* ( high ) or as *Unudatta* ( low ) or as *Udatta-unudatta* (neither high nor low). As a thing having the white colour is called white, and one having a black colour is called black and a third one which partakes of the characteristics of both white and black is called grey so a *svara* which has the quality of *Udatta* is called *Udatta*, that having the quality of *Unudatta*, *Unudatta* and that which has the qualities of both, *Svarita*. These become seven when they are raised to a higher or softened down to a lower tone as *Udatta*, *Udatta-tara*, *Unudatta*, *Unudatta-tara*, *Udatta-svarita* and *Ekashruti*.—Maha. I. 2.[2]

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परोक्षकृतानि स्तोतव्यानि । अथाध्यात्मिक्य उत्तमपुरुषयोगा अहमिति चैतेन सर्वनाम्ना । निरु० अ० ७, खं० १, २, ॥

१. स्वयं राजन्त इति स्वराः । आयामो दारुण्यमणुता खस्येत्यु-च्चैःकराणि शब्दस्य । आयामो गात्राणां निग्रहः । दारुण्यं स्वरस्य दारुणता रूक्षता । अणुता खस्य कण्ठस्य संवृतता । उच्चैःकराणि शब्दस्य । अन्ववसर्गो गात्राणां शिथिलता । मार्दवं स्वरस्य मृदुता स्निग्धता । उरुता खस्य महत्ता कण्ठस्येति नीचैःकराणि शब्दस्य । त्रैस्वर्य्येणाधीमहे त्रिप्रकारैरज्भिरधीमहे कैश्चिदुदात्तगुणैः कैश्चिदनुदात्तगुणैः कैश्चिदुभयगुणैः तद्यथा

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This is the commentary on the Ashtadhyayi I. 2. 29. The *Svaras* are seven, viz., *Shadja*, *Rishabha*, *Gandhara*, *Madhyama*, *Panchama*, *Dhaivata* and *Nishada*. —Pingala III. 64.[1]

For their definition and rules governing them one should consult the books on the musical science. We can not give them here for the fear of increasing the bulk of the book.

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## On General Grammatical Rules Applicable to All the Four Vedas.

Ashtadhyayi I. 1. 1. The commentary on this aphorism is that in the Vedas in the nominal bases the action of *bha* and *pada* [2] is seen, as in स सुष्टुभा स ऋक्वता गणेन

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शुक्लगुणः शुक्लः कृष्णगुणः कृष्णः। य इदानीमुभयगुणः स तृतीयामाख्यां लभते कल्माष इति वा सारङ्ग इति वा। एवमिहापि। उदात्त उदात्तगुणः। अनुदात्तोऽनुदात्तगुणः। य इदानीमुभयगुणः स तृतीयामाख्यां लभते स्वरित इति। त एते तन्त्रेतरनिर्देशे सप्तस्वरा भवन्ति। उदात्तः। उदात्ततरः। अनुदात्तः। अनुदात्ततरः। स्वरितः। स्वरिते य उदात्तः सोऽन्येन विशिष्टः। एकश्रुतिः सप्तमः।

महाभाष्य अ० १. पाद० २; उच्चैरुदात्त इत्याद्युपरि ॥

१. स्वराः षड्जऋषभगान्धारमध्यमपञ्चमधैवतनिषादाः।

पिङ्गल सूत्रे अ० ३, सू० ६४ ॥

2 *Bha* is the technical name in the Ashtadhyayi given to a nominal base before vowel terminations beginning with accusative plural and *pada* is the name given to a word with its nominal or verbal affixes.

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On account of its being a *pada* the letter '*ch*' of *Rikuata* is changed into '*k*' but on account of its being *bha* the letter '*k*' is not changed into '*g*'. The action of both *bha* and *pada* takes place in the same word in the Vedas alone, but not elsewhere.

*Ibid.* I. 1. 56, "The addition to *pratipadikas* (crude forms of words) follows the meaning (i. e., it does not change the meaning). No importance is given to case-endings. That case-ending will be thought to have been intended which will give a rational meaning." These are the words of the commentary. According to this importance is attached to the meaning and not to the case-ending.

*Ibid* I. 1. 44. The commentary on this is that "words are used for expressing thought." This rule applies to the Vedic words and the words of common speech in an equal degree.

*Ibid* 1. 2. 45. Many words have the same meaning as *Indra*, *Shakra*, *Puruhuta*, *Purandara*, *Kandu*, *Koshtha*, *Kusula*. There are, again, words which have more than one meaning as *Akshah*, *Padah*, *Mashah*. This rule also is of universal application. For example, there are many words in the Vedas, like *Agni* &c., which have more than one meaning and many others which have only one meaning.

*Ibid.* I. 4. 80. The supplementary rule to this aphorism is, "In the Vedas there may be a distance between the verb and its prefix, as for example, in आयातमुपनिष्कृतम्, उपप्रयोभिरागतम्. According to this supplementary rule the words called *Gati* (prepositional and adverbial prefixes) and *Upasarga* (prefix) may be used before or after or at a distance from the verbs.

*Ibid.* II. 3. 62. The dative is used in the sense of the genitve in the Vedas optionally. The genitive also is used

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for the dative e.g., या खर्वेण पिबति तस्यै खर्वो जायते तिस्रो रात्रीरिति. Here *tasyai* ( for her—dative form) is used for *tasyah* (of her—genitive form). Similarly, in other places also. This shows that the dative and the genitive are used interchangeably. The author of the Mahabhashya considering that the Brahmanas are like the *Chhandas* has cited examples of this rule from the Brahmanas; otherwise, the use of the word *Chhandas* in the rule would be meaningless, for, the word Brahmana could, as a matter of course, be understood from the preceding rule.

*Ibid* : II. 4. 39. By this rule the root *ad* ( to eat ) is optionally changed into *ghaslri* e. g., घस्तान्नूनम् । सग्धिश्च मे. But in अत्तामद्य मध्यतो मेद उद्भृतम् the change does not take place.

*Ibid*. II. 4. 73. In the Vedas the suffix *shap* is optionally elided in the roots *ad* &c., e. g., वृत्रं हनति, ( instead of हन्ति), अहिः शयते (instead of शेते). It is elided in other roots also, e. g., त्राध्वं नो देवाः ( instead of त्रायध्वम् )

*Ibid*. II. 4. 76. In the Vedas *shlu* is optionally used in place of *shap*, e.g., दाति प्रियाणि, धाति प्रियाणि. Here the elision has taken place. The same change takes place in other places also, e. g., पूर्णां विवष्टि, जनिमा विवक्ति. Here the elision has not taken place. These illustrate the above changes.

*Ibid*. III. 1. 34. In the Vedas *sib* optionally becomes *nit* if followed by a verb in the subjunctive mood, e. g., सविता धर्मं साविषत्। प्र ण आयूंषि तारिषत्. This rule applies to the verbs in the subjunctive mood only.

*Ibid*. III. 1. 84. In the Vedas *Shanach* and *Shayach*

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take the place of *Shna* when *hi* follows. This is a universal rule i. e., the change will take place whether *hi* follows or not, e. g., मही: अस्कभायत्। यो अस्कभायत्। उद्गभायत्। उन्मथायत. The above rule is peculiar to verbs in the imperative mood, 2nd person, singular number only.

*Ibid.* III. 1. 85. The anomalous use of words occurs optionally in the Vedas. The author of the Mahabhashya says that this rule is confined to the nominal and verbal terminations, letters, gender, person, tense, the two forms of verbs (*Parasmaipada* & *Atmanepada*), accent, agent(instrumental case)and sign of the frequentative.Illustrations : युक्ता मातासीद् धुरि दक्षिणाया: (for दक्षिणायाम्); चषालं ये अश्वयूपाय तक्षति (for तक्षन्ति), त्रिष्टुभौज: शुभितमुग्रवीरम् (for शुधितम्), मधोस्तृप्ता इवासते (for मधुन:), अधा स वीरैर्दशभिर्वियूया: (for वियूयात्), श्वोऽग्नीनाधास्यमानेन श्व: सोमेन यक्ष्यमाणेन (for आधाता, यष्टा). ब्रह्मचारिणमिच्छते (for इच्छति), प्रतीपमन्य ऊर्मिर्युध्यति (for युध्यते). The examples of यङ् व्यत्यय are आधाता and यष्टा which occur in the above quotations. There आधाता and यष्टा are in the future tense. third person, singular number. Here *tasi* is, as it were, changed into *sya*.

*Ibid.* III. 2. 88. By this rule *Kvip* suffix is optionally used in the Vedas. e.g., मातृहा, मातृघात:

*Ibid.* III. 2. 105. In the Vedas the present perfect is used for the simple past. e.g., अहं द्यावापृथिवी आततान.

*Ibid.* III. 2. 106. In the Vedas *Kanach* is optionally used in the place of the perfect tense, e.g., अग्निं चिक्यान:। अहं सूर्यमुभयतो ददर्श। In this rule the words 'present perfect' could, as a matter of course, be understood from

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the foregoing aphorism. The repeated use of the words 'present perfect' shows that *Kanach* is added even when the verb expressess an event long past.

*Ibid.* III. 2. 107. In the Vedas *Kuasu* is used optionally for the present perfeet, e.g., पपिवान् । जग्मिवान् . Or, it may not be used, e g., अहं सूर्यमुभयतो ददर्श .

*Ibid.* III. 2.170. In the Vedas *u* is added to verbs which have taken the affix *Kya* to denote habit in an agent, e. g., मित्रयुः,संस्वेदयुः,सुम्नयुः । According to the general rule that when a not related thing is taken the things related also are to be taken we should understand the *u* is to be added to those verbs also which take the affixes *Kyach*, *Kyang* and *Kyash*.

*Ibid.* III. 3. 113. कृत्य and ल्यु, are optionally added in the Vedas The rule ought to have said *Krit* and *Lyut*. *Krit* is added optionally. e. g., पादाभ्यां ह्रियते पादहारकः । According to this rule the affixes called कृत् which are allowed to be added to the roots are seen added to all cases in the Vedas. This rule applies to the *laukika* and the *Vaidika* words equally.

*Ibid.* III. 3. 129. The rule is that when affixes are added to roots, which express motion in order to increase or decrease their meaning the affix *yuch* is added in the Vedas. e. g., सूपसदनोऽग्निः ।

*Ibid.* III. 3. 130. We find that *Yuch* suffix is added to other roots also, e.g., सुदोहनमाकृणोद् ब्रह्मणे गाम्.

*Ibid.* III. 4. 6. In the Vedas the affixes signifying the three forms of the past tense, viz., aorist, imperfect and perfect are optionally added to verbs to signify all the tenses. Example of aorist : अहं तेभ्योऽकरं नमः; of

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imperfect : अग्निमद्य होतारमवृणीतायं यजमानः; of perfect अद्य ममार .

*Ibid.* III. 4. 7. In the Vedas subjunctive mood is used where in common language optative or benedictive is used to signify command, antecedance and consequence, wish &c , e. g., जीवाति शरदः शतम् ॥

*Ibid.* III. 4. 8. In the Vedas subjunctive is used to signify asseveration and danger, e. g., अहमेव पशूनामीशै (asseveration), नेज्जिह्मायन्तो नरकं पताम (danger).

*Ibid.* III. 4. 94. In the Vedas subjunctive *at* and *aat* are added indifferently.

*Ibid.* III. 4. 95. In the Vedas *a* (long) is changed into *ai* in the subjunctive dual number of the *Atmanepada* roots, e.g., मन्त्रयैते । मन्त्रयैथे .

*Ibid.* III. 4. 96. Where the preceding rule does not apply *ai* is substituted optionally for *ay* of the subjunctive, e.g., अहमेव पशूनामीशै ईशे वा .

*Ibid.* III. 4. 97. In the subjunctive of the *Parasmaipada* roots short *i* of the signs of the singular number of lst, 2nd and 3rd persons is optionally elided, e. g., तरति, तराति, तरत्, तरात्; तरिषति, तरिषाति, तरिषत्, तरिषात्; तारिषति, तारिषाति, तारिषत्, तारिषात्; तरसि, तरासि, तरः, तराः; तरिषसि, तरिषासि, तरिषः, तरिषाः; तारिषसि, तारिषासि, तारिषः, तारिषाः; तरामि, तराम्; तरिषामि, तरिषाम्, तारिषामि, तारिषाम्. This rule applies to the subjunctive of all the roots.

*Ibid.* III. 4. 98. The letter s of the sign of the lst person in the subjunctive is optionally elided, e. g., करवाव, करवावः, करवाम, करवामः ।

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*Ibid.* III. 4. 9. The following 15 affixes are added to all the roots in the sense of the infinitive in the Vedas alone. In the affixes given above the letters *ay* and *ai* are invariable, the letter *n* is added for phonetic purposes, the letter *k* to show that *Guna* and *Vriddhi* are prohibited, the letter *ng* also for the same purpose and the letter *sh* for the sake of *shit*. The illustrations are से=वक्षे रायः, सेन=तावामेषे रथानाम् । असे असेन्=क्रत्वे दक्षाय जीवसे, कसे कसेन=श्रियसे, अध्यै अध्यैन्=कर्मण्युपाचरध्यै, कध्यै= इन्द्राग्नी आहुवध्यै, कध्यै=श्रियध्यै, शध्यै शध्यैन्=पिबध्यै, सहमादयध्यै, ( Here पिब added on account of शित् ) तवै=सोममिन्द्राय पातवै; तवेङ्=दशमे मासि सूतवे; तवेन्=स्वर्देवेषु गन्तवे.

*Ibid.* III. 4. 12. When a verb is followed by the root *shak* (to be able) every such verb takes the affixes *namul* and *kamul* in the Vedas in the sense of the infinitive. In these affixes the letter *l* is used for phonetic purposes., *n* for the sake of *Vriddhi* and *k* to prohibit *Guna* and *Vriddhi*, e. g., अग्निं वै देवा विभाजं नाशक्नुवन् । Here विभाजं is used for विभक्तुम् ।

*Ibid.* III. 4. 13. In the Vedas when a verb is used with the word *Ishvara* as its auxiliary it takes the affixes *tosun* and *kasun* in the sense of the infinitive. e. g., तोसुन् = ईश्वरोऽभिचरितोः कसुन् = ईश्वरो विलिखः ।

*Ibid.* III. 4. 14. The affixes *tavan*, *ken*, *kenya* and *tvan* are added in forming verbal nouns ( *kridantas* ), which are chiefly used to denote an abstract idea or the object of an action, in the sense of 'to be able to &c.' e. g., तवै=परिधातवै, केन=नावगाहे, केन्य=दिदृक्षेण्यः, शुश्रूषेण्यः, त्वन् = कर्त्वं हविः ।

*Ibid* IV. 1. 29. In the Vedas if there occur a *Bahubrihi Pratipadika* ending in *an* then in forming a noun from it in the feminine gender the sign ङीप् is always added but

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the letter *a* of *an* is elided. e. g. गौः पंचदाम्नी, एकदाम्नो .

*Ibid*. IV. 1. 46. The feminine affix ङीप् is always added to बहु &c., in the Vedas, e g., बह्वीषु प्रपित्वम् .

*Ibid* IV. 4. 110. The affix *yat* is added in the Vedas to the *Pratipadikas* in the locative case in the sense of 'what stays there'. It is an exception to the converse rule according to which the affixes *an* and *gha* are also added. e. g. यत्=मेध्याय च विद्युत्याय च नमः ।

We do not quote here all the rules on the addition of the affixes to the roots which occur after this aphorism of the Ashtadhyayi to the end of the section. We shall quote them in our remarks on the *mantras* illustrating their use.

*Ibid* V. 2. 122. In the Vedas the affix *vini* is optionally added to all the *pratipadikas* in the sense of abundance, e. g., भूमादयः ।

*Ibid* V. 2. 94. *Matup* is added to signify large quantity or number, censure, praise, constant relation, excellence, accompaniment, predication of the existence of a quality in a thing. According to this remark of the Mahabhashya the affixes *matup* &c., are used in the above senses in the Vedas as well as in common speech.

There are many supplementary rules in connection with the aphorism *Ibid*. V. 2. 122. dealing with the use of special affixes with special verbs. We shall explain them at their proper places.

*Ibid* V. 4. 103. The meaning is that in the Vedas the addition of the affix *tach* is optional after a compound ending in *an* or *as*, e. g., ब्रह्मसामं, ब्रह्मसाम, देवच्छन्दसं, देवच्छन्दः ।

*Ibid* VI. 2. 9. Roots have various meanings, e. g., the

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root *vapih* means to sow, but it is used in the sense of 'to cut,' also, e. g., केशान्वपति:, the root *idilri* means to praise, but, is found to signify 'to impel, &c.' also, e. g., अग्निर्वा इतो वृष्टिमीडे मरुतोमुतश्च्यावयन्ति, the root *kri* is used to signify 'to bring into existence a thing which was formerly non-existent,' but it is used in the sense of 'eradicating,' e. g., पृष्ठं कुरु, rubbing e. g., पादौ कुरु, throwing, e. g., कटे कुरु, घटे कुरु, placing, e.g., अश्मानमितः कुरु. This remark of the Mahabhashya shows that roo s have many other meanings than those given in the *Dhatupatha*. The above three roots are given by way of illustration alone.

*Ibid.* VI. 1. 70. In the Vedas the case-ending *shi* of the neuter gender is optionally elided, e. g., विश्वानि भुवनानि or विश्वा भुवनानि.

*Ibid.* VI. 1. 34. This rule shows that in the Vedas *Samprasarana* (vocalisation of the semi-vowels) occurs optionally even when it ought not to have occurred, e. g , in हूमहे &c.

*Ibid.* VI 1. 127, In the Vedas ईषा, अक्षा &c., retain their original forms which according to the rules they ought not to have retained e. g., ईषा अक्षा ईमिरे ।

*Ibid.* VI. 3. 26. In the dual compounds of the *devatas* *anang* is added to final of the first member on account of its being *ngit*, e g., सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्, इन्द्राबृहस्पती &c. There are two exceptions to this rule. *Ananag* is not added when the word *Vayu* occurs as the first or as the last word, e. g., अग्निवायू, वाय्वग्नी ; also, when such words as ब्रह्मप्रजापती &c. occur in the compound e. g., ब्रह्मप्रजापती, शिववैश्रवणौ, स्कन्दविशाखौ. Although

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the aphorism required that *anang* should have been added but the two exceptions prevented it. This is an invariable exception.

*Ibid.* VII. 1. 8. By this rule *rut* is added to the affix *jha* of the *Atmanepada*, e. g., देवा अदुह्र.

*Ibid.* VII. 1. 10. By this rule *ais* is optionally substituted for *bhis* in the Vedas, e.g., देवेभिर्मानुषे जने.

*Ibid.* VII. 1. 39. This means that the irregular case-endings mentioned in this rule are substituted for the regular case-endings and irregular verbal terminations, for the regular verbal terminations, e. g., ड्या=दार्विया परिज्मन्; डियाच्=सुमित्रिया न आपः, सुक्षेत्रिया, सुगात्रिया; ई=दृतिं न शुष्कं सरसी शयानम्; आङ्=प्रवाहवा;अयाच्=स्वप्नया वाव सेचनम् ;अयार्=स न: सिन्धुमिव नावया, सुप्=ऋजव: सन्तु पन्था for पन्थानः; लुक्=परमे व्योमन् for व्योम्नि; पूर्वसवर्ण=धीती, मती for धीत्या, मत्या; आत्=उभा यन्तारा for उभौ यन्तारौ; शे=न युष्मे वाजबन्धव: for यूयम् ; या=उरुया for उरुणा; डा=नाभा पृथिव्या: for नाभौ;ड्या=अनुष्ट्या for अनुष्टुभा, याच्=साधुया for साधु । आल्=वसन्ता यजेत for वसन्ते । In the Vedic words these 16 affixes take the place of the regular case-endings. There are other irregular verbal terminations which take the place of the regular verbal terminations under a separate rule.

*Ibid.* VII. 1. 50. By this rule *asuk* is added to the sign of the nominative case, plural number e. g., विश्वेदेवास आगत for विश्वेदेवाः; एवं दैव्यास: and so on.

*Ibid.* VII. 3. 97. Wherever *it* is added in the Vedas it is so added by this rule.

*Ibid.* VII. 4. 78. If *shlu* follows then *it* takes the place of the reduplicate of a root in the Vedas.

*Ibid.* VIII. 2 15. By this rule the *m* of *matup* is changed into *v* even when it ought not to have been changed ordinarily, e. g., रेवान्.

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*Ibid.* VIII. 2. 18. *R* of the root *krip* is changed optionally into *l* in nouns in the Vedas, e. g., कपिलका or कपिरका.

*Ibid.* VIII. 2. 25. *S* is elided when it is followed by an affix beginning with *dh* because in the Vedas letters are elided optionally, e. g., इष्कर्तारमध्वरे for निष्कर्तारमध्वरस्य।

*Ibid.* VIII. 2. 32. Here it ought to be said that the *h* of the roots *hri*, *grah* becomes *bh* in the Vedas e. g., गर्दभेन संभरति, मरुदस्य गृभ्णाति.

*Ibid.* VIII. 3. 1. In the Vedas *ru* is substituted for the final of *matu* and *vasu* in the vocative case, e. g., गोमः, हरिवः, मीढ्वः।

*Ibid.* VIII.3.36. It is optional to retain the *visarga* when it occurs before a sibilant, e. g., वृद्धा स्थातारः or वृद्धाः स्थातारः For the same reason we find वायव स्थ &c. in the Vedas. This is therefore a general rule.

*Ibid.* III. 3. 1. In the *Unadtpatha* only a small number of affixes and also a small number of roots have been given. The word 'optional' has been used to show that these affixes are added to other roots as well which have not been mentioned. The word 'optional', again, shows that other affixes are also added which have not been enumerated. The use of a few *unadi* affixrs only has been illustrated with reference to a few of the roots and not with reference to all of them. Only a few of the affixes and the roots have been collected for brevity's sake; all of them have not been collected. There are other affixes than those enumerated in the *unadipatha*, e. g., *phid*, *phidda*. The use of the word 'optional' shows that the actions sanctioned by the aphorisms do not take place while those not sanctioned by them do take place, e. g., in the word दण्ड the letter *d* of the affix does not become इत्. If it be asked why it is that there are other roots, affixes and actions than those sanctioned by the aphorisms the reply is that otherwise many Vedic words and name words

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in use in common speech would not be formed. It is for this reason that Panini has used the word 'optional' in the aphorism. The author of the Nirukta as well as the grammarian Shakatayana says that all name words have been derived from roots. If it be asked what should be done where neither the root nor the affix is apparent, the reply is that in such places we should make a guess of the root from the affix and of the affix from the root, as the case may be, which would fit in. This should, however, be restricted to nouns only. The rule about *unadi* is that the first portion represents the root and the last the affix in name words and that this guess should be such as would give the required word and the relation in which it is used.

## On
## Figures of Speech.

Now we describe briefly the various figures of speech. First we proceed to explain the figure of speech technically called 'simile.' A full and complete simile is that in which all the four elements, viz., the thing which is the object of the simile, the thing which is the subject of the simile, the words expressing the simile and the reason of the simile are present, e. g., स नः पितेव सूनवे ऽग्ने सूपायनो भव. Simile is of 8 kinds according as one or the other of the above elements is left unexpressed, viz. (1) in which the word signifying the simile is left out, e. g., भीमबली ; (2) in which the reason of the simile is left out, e.g., कमलनेत्रः; (3) in which both the word expressing the simile and the reason thereof are left out, e. g., पुरुषव्याघ्रः ; (4) in which the word expressing the simile and the object of the simile are left out, e.g., विद्यया पण्डितायन्ते, (5) in which the subject of the simile is left out ; (6) in which the word expressing the simile and the subject of the simile are left out ; (7) in which the reason and the subject of

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the simile are left out and (8) in which the reason, the subject and the word expressing the simile are left out, e.g , काकतालीयो गुरुशिष्यसमागमः ।

After this the figure of speech called *Rupaka* (allegory). In it there is no difference between the subject and the object of the simile or there is complete identification between them. Having regard to greater or lesser or equal degree of identification it is of six kinds. Example of greater degree of non-difference, अयं हि सविता साक्षाद्येन ध्वान्तं विनाश्यते i.e., he is पूर्णविद्यः । (2) Example of lesser degree of non-difference, अयं पतञ्जलिः साक्षाद् भाष्यस्य कृतिना विना. (3) Example of allegory in which there is distinction without a difference, ईशः प्रजामत्रत्यद्य स्वीकृत्य समनीतिताम्. (4) Example of greater degree of identification, विद्यानन्दे हि सम्प्राप्ते राज्यानन्देन किं तदा. (5) Example of lesser degree of identification, साध्वीयं सुखदा नीतिरसूर्य्य-प्रभवा मता.(6) Example of identification which is neither complete nor incomplete, अयं घनावृतात्सूर्य्याद्विद्यासूर्यो विभज्यते.

*Shlesha* is that figure of speech in which such words are used as are capable of many interpretations. It is of three kinds. (1) प्रकृतानेकविषय, e. g., नवकम्बलोऽयं मनुष्यः । Here the word नव may mean either nine or new and the word नवकम्बल may mean one who has got nine blankets or one who has got a new blanket. Also श्वेतो धावति may mean either a white man runs or a dog runs from here ( श्वा इतो ), अलं बुसानां याता may mean either the carrier of straw is strong or the carrier of gourds, or, e. g., अग्निमीडे where अग्नि may mean God or fire. (2) Example of अप्रकृतविषय, हरिणा त्वद्बलं तुल्यं कृतिना हितशक्तिना

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may be taken either to mean that your prowess is equal to that of a fully developed lion or that your prowess is equal to that of the omnipotent God, according as we take हरि to mean lion or God. (3) Example of प्रकृताप्रकृत विषय=उच्चरन्भूरियानाढ्य: शुशुभे वाहिनीपतिः। Hereवाहिनीपति may mean the lord of armies or the lord of rivers.

There are many other figures of speech which we do not mention here. We shall explain them wherever they will occur.

## Rig. I. 89. 10. [1]

In this verse the word अदितिः is used in the sense of द्यौः ( shining firmament ) etc. In the commentary also we shall take the word *Aditi* in the same senses, but as we shall not quote this verse everywhere we have thought it proper to quote it here once for all.

## On
## Abbreviations to be used in the Commentary.

Now we describe the abbreviations which we shall use in the commentary on the Vedas. We shall use the following abbreviations for the sake of easy reference to the quotations from the four Vedas, the six Shastras, the six Angas, the four Brahmanas, and the Taittiriya-ranyaka.

In Rig. I. 1. 1. *Ri* will stand for the Rigveda, the first numeral for the *Mandala*, the 2nd for *Sukta* and the third for the *Mantra*. In Ya I. 1. Ya stands for the Yajurveda,

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१. अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः।
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥१॥
ऋ० मं० १, सू० ८९, मं० १० ॥

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the first numeral for the *Adhyaya* and the 2nd for the *Mantra*. In *Sama Pu I 1. 1. Sama* stands for the Samaveda, *Pu* for *Purvarchika*, the first numeral for the *Prapathaka*, the 2nd for the *Dashati*, the third for the *Mantra*; in *Sama. U. I. 1. Sama* for the Samaveda, *U* for the *Uttararchika*, the first numeral for the *Prapathaka* and the 2nd for the *Mantra*. In the *Uttararchika* of the Samaveda there are no *Dashatis*, but each *Prapathaka* is divided into two halves, in each of which the numbering of the *Mantras* is complete. Therefore with regard to the *Uttararchika* of the Samaveda the following abbreviations also will be used, viz., *Sama U. I. Pu*; *Sama U. I. U. 1.* in which *Sama* stands for the Samaveda *U. 1. Pu.* for *Uttararchika* 1st. *Purvardha Prapathaka* and *U. 1.* 30 for *Uttararchika*, 1st *Uttarardha Prapathaka* and the last numeral for the *Mantra*. With regard to the Atharvaveda in *Atharva I. 1. 1. Atharva* stands for the Atharvaveda, the first numeral for the *Kanda*, the 2nd for the *Varga* and the third for the *Mantra*.

With regard to the Brahmanas in *Ai.* I. 1. *Ai* stands for the *Aitareya*, the first numeral for the *Panchika* and the 2nd for the *Kandika*. In *Sh I. 1. 1.1. Sh* stands for the Shatapatha, the first numeral for the *Kanda*, the 2nd for the *Prapathaka*, the third for the *Brahmana* and the fourth for the *Kandika*. The Brahmanas of the Samaveda are numerous. Out of them the Brahmana quoted will be indicated by abbreviations in the body of the commentary where it will occur.Out of them the abbreviations for the Chhandogya will be *Chhan.* I. 1. 1. in which *Chhan* stands for the Chhandogya, the first numeral for the *Prapathaka*, the 2nd for the *Khanda* and the 3rd for the *Mantra*. In *Go 1. 1. Go* stands for the Gopatha, the first numeral for the *Prapathaka* and the 2nd for the *Brahmana*.

With regard to the Shastras in *Mi I. 1. 1. Mi* stands for the Mimansa, the first numeral for the *Adhyaya*, the 2nd for the *Pada*, and the 3rd for the *Sutra* ; in *Vai* I.1.1.

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*Vai* stands for the Vaisheshika, the first numeral for the *Adhyaya*, the 2nd for the *Anhika* and the 3rd for the *Sutra*. *Nya* will stand for the Nyayashastra. The other references to the Nyayashastra will be like those to the Vaisheshika. In *Yo* I. 1. *Yo* stands for the Yogashastra, the 1st numeral for the *Pada* and the 2nd for the *Sutra*; in *San* I. 1. *San* stands for the Sankhyashastra, the first numeral for the *Adhyaya* and the 2nd for the *Sutra*; in *Ve* I. 1. 1. *Ve* stands for the Vedantashastra, the first numeral for the *Adhyaya*, the 2nd for the *Pada* and the 3rd for the *Sutra*.

Among the *Angas* the first is Grammar represented by the Ashtadhyayi for which the abbreviations will be *A.I. I. 1.* in which *A* will stand for the Ashtadhyayi, the first numeral for the *Adhyaya*, the 2nd for the *Pada* and the 3rd for the *Sutra*. The quotations from the Mahabhashya will be referred to by means of the *Sutras* of the Ashtadhyayi. In quoting the comments of the Mahabhashya on a *Surta* we shall refer to the *Sutra* itself. In referring to the Nighantu and the Nirukta *Nigh* will stand for the former and *Nir* for the latter. Their divisions being similar the first numeral will refer to the *Adhyaya* and the 2nd to the *Khanda*. In *Tai* I. 1. *Tai* will refer to the Taittiriyaranyaka, the first numeral to the *Prapathaka* and the 2nd to the *Anuvaka*.

These references are meant for finding out the quotations from the various books so that a reader desiring to consult the original may be able to find out the original quotations with the help of these abbreviations. If we shall have occasion to quote from other books we shall give the full references once and shall refer to them by means of abbreviations after that.

We have now completed this brief Introduction which brings to light the meaning and the purpose of the Vedas in a clear, lucid and beautiful manner. It will fulfil the desire of, and will bring honour to, those who will peruse it. It is a treasure-house in which are contained the

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explanations of purifying subjects. It is supported by the quotations of the Satyashastras. After this we take in hand the writing of the Vedic Commentary which is supported by good proofs with intelligent devotion to the Lord.[1]

Let the wise take a note that we shall observe the following order in the commentary. First we shall give a brief introduction to explain the meaning of a *mantra*, then the *mantra* itself, and then its component words. This will be followed by the meaning of the words arranged in the prose order and the last of all will come the purport of the *mantra*.

ओ३म् विश्वानि देव सवितर्दुरितानि परासुव ।
यद्भद्रं तन्न आसुव ॥ य० ३०, मं० ३ ॥

Finished is the introduction to the four Vedas, the Rig. &c., by the Paramahansa Parivrajakacharya Shri Swami Dayananda Saraswati, which is adorned with Sanskrit and Aryabhasha and is supported by good proofs.

0447
श्री धर्मदत्त वैद्य संग्रह

१. वेदार्थाभिप्रकाशप्रणयसुगमिका कामदा मान्यहेतुः,
संक्षेपाद् भूमिकेयं विमलविधिनिधिः सत्यशास्त्रार्थयुक्ता ।
सम्पूर्णाऽकार्य्यथेदं भवति सुरुचि यन्मन्त्रभाष्यं मयातः,
पश्चादीशानभक्त्या सुमतिसहितया तन्यते सुप्रमाणम् ॥

२. मन्त्रार्थभूमिका ह्यत्र मन्त्रस्तस्य पदानि च ।
पदार्थान्वयभावार्थाः क्रमाद् बोध्या विचक्षणैः ॥

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